

A Clear and Compendious
HISTORY
OF THE
Gods and Goddeffes

AND THEIR
CONTEMPORARIES,
WHETHER
PATRIARCHS, EMPERORS, KINGS,
PRINCES, PHYSICIANS, HISTORIANS,
POETS, &c.

WITH THEIR
ALTARS, ORACLES, SACRIFICES, and
TEMPLES.

Taken from the Fathers of the Church, and
the *Greek* and *Latin* Poets and Historians,
ancient and modern.

For the Use of **SCHOOLS.**

By **DAVID WATSON, A. M.**
Of St. Leonard's College, St. Andrew's.

Frustra fit per plura, quod potest fieri per pauciora.

It is Foolishness to multiply Gods, when there is but one;
and that God all-sufficient, omniscient, and omnipotent.

L O N D O N:

Printed for the **AUTHOR**; and Sold by **JOHN WARD**,
at his China-shop, the *Golden Tea-Kettle*, and *Four*
Coffins, near *Surrey-street*, in the *Strand*; and by all the
Bookfellers in Town and Country. 1752.

I Have perused the Book intituled,
*A compendious History of the
Gods and Goddeses, taken from the
Fathers of the Church, and the Greek
and Latin Poets,* by DAVID WATSON,
M. A. of St. Leonard's College,
St. Andrew's, Scotland; and I think
it, as far as I am capable of judg-
ing, well executed, and proper to
be introduced to the Use of Schools.

April 13,
1752.

WILLIAM REYNER,
Subdean of St. Paul's.

PRESENTED
BY
THE SOCIETY
OF
LINCOLN'S INN

To the RIGHT HONOURABLE
PHILIP Lord SHELFORD,
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MY LORD,

FEW Families in *Great Britain* can, for four hundred Years past, produce such a Number of Worthies, as your Lordship's.

Philip Earl of *Chesterfield*, your Lordship's Grandfather, endeavoured all he could, by gentle Means, to heal the Breaches between King *Charles I.* and his People, and prevent the Irruption of a Civil War: And when that could not be done, his House at *Shelford* was a Garrison for the King, under the Government of his Son *Philip*, who lost his Life in Defence thereof, on the 27th of *October* 1645, when the Rebels took it by Storm; which afterwards they burned to the Ground.

The Earl himself, with one of his Sons, three hundred Gentlemen and Dependants, seized on the City of *Litchfield* for the King: Your Lordship's Grandfather died during the *Usurpation* on the 12th of *Sept.* 1650.

DEDICATION.

MY LORD,

As it is the Interest and Advantage of Writing to transmit Virtue to Posterity; so is it the Policy of the Pen to make a Party for its Productions; by engaging in their Cause, some worthy Person universally honoured and beloved; whose admired Character may add Value to the Work, and take off all Imputation of Flattery from the Author.

Your Lordship's particular Attachment to Learning and Letters, and the promoting of any Thing that may conduce to the Instruction of Youth, in the present and succeeding Generations, encourages me to seek the Honour of your Lordship's Patrociny, to this *History of the Gods, &c.* hoping that your Lordship will accept of the Author's Sincerity, and regard that more (on which he lays more Strefs) than the Merit of his Work, being, with the utmost Respect,

MY LORD,

Your Lordship's most obliged,

and most obedient Servant,

D. WATSON.

The P R E F A C E.

BY the Perusal of this small Treatise, the Readers, both young and old, will see an innate Idea of Man, an indelible Character stamped upon his Nature, that he is not the Author or Cause of his own Being, that his Existence is from God. But the dark, lapsed or fallen Estate of Mankind, grasping at the Shadow for the Substance, made them worship the Creatures in place of the Creator, God blessed for ever.

I shall therefore give here a clear and compendious Account of the Rise, Success and Progress of Idolatry, from the Creation to the Flood of *Noah*; from the Flood to the Dispersion at the Tower of *Babel*, and from the Dispersion to the Time of *Julius Caesar*.

St. Epiphanius, in his Book of Idolatry, distinguishes the ancient Religion into four: *Barbarism*, which continued from *Adam* to *Noah*; *Scythism*, from *Noah* to *Serug*; *Hellenism*, and *Judaism*, which commenced under *Abraham*.

The first Origin of Idolatry must be referred to the Time of *Enos*, when they began to study the Motion of the Stars, and of the heavenly Bodies, and reckoned them created by God, to govern the World. They imagined that God had set them in the Heavens to make them partake of his own Glory, and serve him as his Ministers: whence they concluded that it was their Duty to give them Honour. Upon this Foundation they began to build Temples to the Stars, to offer Sacrifices to them, and

to prostrate themselves before them, in order to obtain Favour from him who had created them; and this was the first Origin of Idolatry. In Time, certain false Prophets arose, pretending to be sent from God; and that they had Revelations for appointing such and such a Star to be worshipped: Nay, for ordaining Sacrifices to be offered to the whole Host of Heaven; and they made figures of them, which they exposed to be publickly worshipped; thereupon they began to set up their Representations in Temples, under Trees, and upon the Tops of Mountains. They flocked together for their Adoration, and the Prosperity they enjoyed was attributed to the Worship they paid to them. Hence it came about, concludes *Maimonides*, that the Name of God was entirely banished from the Mouths and Hearts of Men. This brought the Flood upon the World in *Noah's* Time.

Noah, after the Flood, survived the Introduction of this Abuse, nor was he able wholly to correct Man's false Biass, to seek after sensible Objects of Worship; and even in his Lifetime (for he died not till about the Time of the Birth of *Abraham*) Idolatry was widely diffused over the Earth.

After the Dispersion which succeeded the Confusion of *Babel*, *Epiphanius* is of Opinion, in his Book of Heresies, that *Terah*, *Abraham's* Father, was the Founder of it. *Nimrod* is he to whom at this Æra, the Origin of Idolatry is commonly ascribed; and that he introduced the Worship of Fire. The City *Ur*, was so called, because there the Fire was worshipped.

worshipped. It is no Doubt that in the Family of *Ham* after the Dispersion, we are to look for the true Origin of Idolatry. The unfortunate Children of an accursed Father were the first who forgot the wise Councils of *Noah*, and following the Propensity of their own Hearts, and abandoning themselves to their Passions, sought out for sensible Objects to whom they might offer superstitious Worship. As the Sons of *Cham*, *Canaan*, and *Mizraim*, settled; the one in *Phœnicia*, the other in *Egypt*; these are the two Kingdoms after the Dispersion from whence Idolatry took its Rise.

I believe it began much later in Countries peopled by the Descendants of *Shem* and *Japhet*. From *Phœnicia* and *Egypt* Idolatry came to *Greece*, and from *Greece* to *Italy*. The Custom of deifying Men was propagated from *Egypt* to the other Nations; and we find, that the *Chaldeans*, much about the same Time, raised their *Belus* to the Order of the Gods. The *Syrians*, *Phœnicians*, *Greeks* and *Romans*, all of them imitated the *Egyptians* and *Chaldeans*; and Heaven, as *Cicero* observes, was soon peopled with deified Mortals, which was likewise true in another Sense; since, upon their Deification, they gave out, that their Souls were united to certain Stars, which they chose for their Habitation. Thus *Andromeda*, *Cepheus*, *Persius*, and *Cassiopeia*, made up the Constellations that bear their Names; *Hippolitus* the Sign of the Charioteer; *Esculapius* the Serpent; *Ganymede*, *Aquarius*; *Phaeton*, the Chariot; *Castor* and *Pollux*, *Gemini*, or the Twins; *Erigone* and *Astræa*, *Virgo*; *Mer-*

A 4
galos,

galos, or rather *Venus* and *Cupid*; *Pisces*, or the Fishes; and so of others.

Aeneas, furnamed *Jupiter Indigites* (as you will see in the History) had a Chapel erected to his Honour upon the Banks of the River *Numicus*; *Janus*, *Faunus*, *Picus*, *Evander*, *Fatua* or *Carimenta*, *Acca Laurentia*, or *Flora*, *Matuta Portumnus*, *Mania*, *Anna Perenna*, *Vertumnus*, *Romulus*, and after them the twelve *Cæsars*; all of them had Temples or Chapels, and were worshipped as Gods and Goddesses.

Since I was oblig'd by my Plan, to follow the Order of the Alphabet; I would advise my Readers, after they have perus'd the Preface, to read *Fables*, and the several Kinds of them (which is the first Article in the Letter F) before they read *The History of the Gods and Goddesses*.

The Metempsychosis of the *Ægyptians*, that is, the Belief of the Transmigration of Souls, was the Reason of their worshipping Oxen, Dogs, Cats, Serpents, Fowls, &c. because they believed that the Souls of the Dead possessed those Animals; but the *Greeks* and *Romans* did not imitate them in this stupid kind of Idolatry.

My chief Design in writing this History, is for the Young; and being fully convinced, that nothing ought to be laid before Youth, but what incites to Morality and Virtue, therefore I have not said any Thing of the Crimes, Faults, or Vices of the Gods and Goddesses. When they come to Maturity of Age and Judgment, it is then Time enough to read of them in the Historians, Poets, and other Classick Authors, which they may do with less Hazard of depraving them in their Morals.

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It is fit I should say something here of the Theogony of Men and Women, their being made Gods and Goddesſes. First, the Ambition of Emperors and Emperesſes, of Kings and Queens, of Princes and Princeſſes, to be revered and reſpected on the one Side ; and the Flattery of their Subjects to worship and honour them both while living and dead on the other hand. Secondly, at the Beginning they worshipped Wood and Stone without any human Shape ; but Painters, Potters, and Statuaries, after these Arts were brought to Perfection, and that they painted, formed, and hewed them, with all the Parts of a human Body to the Life ; this was another Reason that gave Success to Superstition and Idolatry. The Heathens said they adored them, because they believed the God resided in them. In a Word, every Emperor, King or Prince's Palace was called Heaven ; their Meat and Drink were Nectar and Ambrosia ; every Stranger or Friend they entertained at their Table, was said to feast with the Gods. Two learned Clergymen have written a History of the Gods and Goddesſes for the Use of Schools ; when I read them both, to my great Surprise, I found both silent, as to the Oracles of the Gods and Goddesſes. Whatever Advantages the Heathens proposed to Mankind, by deifying their Kings, Queens, Princes and Princeſſes ; we see they expected more Advantages from them when they were in Heaven, than when they were upon Earth. This was done by the Responses of the Oracles. Nothing was more famous than these Oracles ; they were consulted not only for im-

portant Enterprizes, but even merely in Affairs of private Life. Were they to make Peace or War, to enact Laws, to reform States, to change the Constitution; in all these Cases, they had Recourse to the Oracle by publick Authority; again, in private Life, if a Man had a design to marry, if he was to enter upon a Journey, or, in short, whatever Business he was to undertake, was he sick and out of Order, he went directly to consult the Oracle. Mens Desire of knowing of Futurity, of securing the Success of their Designs; that Curiosity that is so deeply rooted in human Nature; all these led them to consult the Gods, who were reputed prophetick: for all the Gods had not that Character. Hence the Institution of Oracles, that Eagerness to consult them, and those immense Donations wherewith their Temples were filled; for an anxious Mind subdued with Curiosity sticks at nothing. The Silence of those worthy Clergymen, with respect to the Oracles, was the chief Motive which moved me to write the following *History of the Gods, Goddesses, &c.* for the Use of Schools; hoping that it will answer the Design the better, as that Defect is supplied, and thereby will be more useful to the Publick. The various Preparations that the Suppliants behooft to undergo, before they got their Responses, and the different Ways by which the Oracles gave them, are very well worth the Enquiry and Knowledge both of old and young.

By this small History the young Readers will see the Classics, both Historians and Poets,

Poets, *Greek* and *Latin*, frequently quoted ; which will excite in them a Desire to know them, since they learn but Parcels of them at School ; it will also make them more desirous, by their own Diligence, to read the whole, from the Beginning to the End of the Book.

Schoolmasters are very necessary Ministers to the Church and State ; they lay the Foundation, and the Universities build the Super-structure upon that which they have begun and founded. For the most part, generally speaking, the literal Interpretation is better for the Learner than the figurative, and sometimes they both must be given to the Boys ; for Example, *Cicero*, in his Book of Offices, says, *Cedent Armia Togæ & Laurea Linguae*. Arms must give Place to the Gown and Laurels to the Tongue: This is the literal Meaning ; the figurative is, The General must give the Right Hand to the Judge, and the Trophies of Victory in War to the Eloquence of the Bar. It is more noble and honourable to conquer by Reason and Eloquence, than by the Force of Arms : Therefore the General is not so honourable a Person in his Office as the Judge, who is in a manner God's Deputy upon Earth.

It were therefore to be wished, that every Parish would contribute a Sum to buy Books for a Library for the School wherein *Latin* and *Greek* are taught, that the Schoolmaster may be enabled to give a Prolection to the Boy, upon every Book, which he puts in his Hand to learn, for there is no working in any kind without Tools and fit Instruments ; let

him have therefore in the School Library *Stephanus's Thesaurus Linguae Latinae*, *Constantine's Greek Dictionary*, *Fabritius's Thesaurus Linguae Graecae & Latinae*, *M. Le Clerk's Bibliotheca Universalis*, *Puffendorf's Introduction to the History of Europe*, with a good Edition or Commentator upon each of the Classics or Books taught in the School. If the Collection of the Parish is not sufficient to buy the Books which are necessary, the Minister of the Parish will not refuse to preach a Charity Sermon once a Year, till such Time as the School Library is fully furnished with Books necessary for that Purpose.

The only Way to teach Boys the *Latin*, *Greek*, *French*, or *Italian* Tongues, will be to teach them first the Grammar of their Mother Tongue; for the Art of Grammar is the same in all Languages, *mutatis mutandis*; the Pronunciation and Idiom of one Language, will make some Rules in the Grammar of one Tongue which is not in the other; but the Art and Essentials of Grammar will appear in every one. If this Method be taken, a Boy will learn more in the half of the Time, than is usually taken to teach him.

I can make out five regular Declensions, and four regular Conjugations, besides irregular ones in both, out of the *English* Tongue. In the governing part of the *Syntax* of it, the Preposition *to*, for the Dative Case, is for the most part suppressed; we say, give me, I gave you, I gave him. This appears in the *Latin*, *da mihi, dedi tibi*; when I say, Teach me Grammar, *Doce me Grammaticam*, I find, *me* and *Grammar*, are in my Mother Tongue
both

both Accusatives. A regular *English* Verb consists only of three Words; *love, loved, loving*; all the Times in the Moods and Tenses are made of these three Words, by the Addition or Assistance of the auxiliary or helping Verbs, *to have, to be, can* or *could, shall* or *should, will* or *would*.

We are in a great Mistake in explaining the future Tense by *shall* or *will, Amabo, I shall* or *will love*. A Boy here may think that *shall* or *will* are synonymous; but if we say, *I shall* upon Command, *I will* upon Choice love; here a Boy will see the different Meaning of these two auxiliary Verbs.

It will also be to the Advantage of Boys to be taught the Art of Reasoning at School, for the knowing the Operations of the Mind, as to Apprehension and Judgment, will greatly contribute to advance their Studies at the University, and be of great Service to them in any Handicraft, or other Employment they shall follow, to live by. To know a true Syllogism from a Sophism puts a Boy or Man upon his Guard, that in Reasoning they cannot be easily imposed upon, I can recommend no better Book for this Purpose, than *Dr. Watts's Logick*, or *Duncan's Elements of Logick*; they are clearer, fuller, and easier to be learned, than the *Ars Cogitandi*, or *L'Art de bien Penser* of the French.

I design, if it shall please God to bless me with Health, to write of the Art of War; of the Art of Navigation and Ship-building; of the Art of Trade and Commerce; the encouraging of which will bring Wealth to our Coffers, make us respected by our Allies, and
feared

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feared and dreaded by our Enemies. By the cultivating and improving of these three Arts, our Glory, Defence, and Riches depend.

The Prostitutions in the Temples of *Venus*, of old and young, of married and unmarried Women, were so scandalous and notorious, that Modesty will not allow the Tongue to express it, nor the Ear to hear it. They have need of a long Spoon who sup with the Devil, when once he has brought Mankind to the Belief, that the gratifying of their carnal Lusts, that the committing of Sin was a religious Duty, in Honour of the Goddess *Venus*, he got them into his Net. We have therefore the greatest Reason to thank God, that we are born of Christian Parents, within the Pale of a Church that is not in the least tainted with Idolatry, wherein the Means of Grace, according to our Blessed Lord and Saviour *Jesus Christ* his Institution and Appointment, are duely, fully, lawfully and regularly administered, and thereby the Hopes of Glory to the worthy Receivers, through his Merits, are inseparably annexed.

By the *Greek* and *Latin* Poets and Historians *modern*, in the Title Page, I mean the Translations of them, as *Pope's Homer*, *Dryden's Virgil*, and the Commentators on the Classics, such as *Servius* upon *Virgil*, *Torrentius* upon *Horace*, and so of the rest; for were it not for the Pains and Industry of those learned and judicious Men, a great Part of the Classics would have been dark and obscure to us, who live two thousand and some hundred years since they lived and wrote.

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AN-ALPHABETICAL

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HISTORY

HISTORY

OF THE

GODS, GODDESSES, &c.

For the Use of Schools, by Question and Answer.

2. **W**H O was *Adonis*, and how came he to be made a God ?

A. *Adonis* was the Son of *Cynaras*, King of *Cyprus*, by his own Daughter *Myrrha*; that Princess constrained to fly from her Father's Anger (who had lain with her without knowing who she was, at a Time when the Queen had gone from her Husband to celebrate a Festival) retired into *Arabia*; where the Gods, touched with her Misfortunes and Repentance, transformed her into the Tree which bears the precious Perfume called after her Name. It was in that State she brought forth young *Adonis*, whom the neighbouring Nymphs took into their Care at his Birth, and nursed in the Caves of *Arabia*, *Adonis* growing up repaired to the Court of *Byblos*, in *Phenicia*, where he became the brightest Ornament. Here the Poets have given themselves an unbounded Freedom. *Venus*, say they, became desperately in love with the Youth, preferred the Conquest of him to that of the Gods themselves, and abandoned the Mansions *Cythera*, *Amathus* and *Paphos*; to follow *Adonis* in the Forest of *Lebanus*, where he used to go a hunting. *Mars*, jealous of the Preference given by the Goddess to that young Prince, in Revenge had recourse to the Assistance of *Diana*, who raised a Boar that destroyed *Adonis*. *Venus* coming
B to

to the Knowledge of this sad Accident, expressed all Demonstrations of the deepest Sorrow. *Vide Ovidii Morphasurum, librum x.*

— *Pariterque sinus, pariterque Capillos
Rupit, ut indignis percussit pectora palmis.*

In the mean Time the young Prince descended into *Pluto's* Kingdom, and inflamed *Proserpine* with the soft Passion: *Venus* ascends to Heaven to procure his Return from her Father *Jupiter*; but the Goddeffes of Hell refused to give him back. The Father of the Gods, puzzled with so nice an Affair, referred the Decision thereof to the Muse *Calliope*, who hoped to satisfy the two Goddeffes by delivering him up to them alternately: The *Hours* were sent to *Pluto* to bring back *Adonis*; and from that Time he continued every Year six Months upon Earth with his beloved *Venus*, and six Months in Hell.

M. *le Clerc*, after *Selden* and *Marsham*, having been more inclined to take this Fable from *Phurnulus*, and other Mythologists, than from *Ovid*, relates and explains it thus. *Bib. Tom. 3.* *Cinyrus* or *Cinyras*, the Grandfather of *Adonis*, having drunken one Day to excess, fell asleep in an indecent Posture, *Mor* or *Myrrha*, his Daughter-in-law, *Ammon's* Wife, accompanied with her Son *Adonis*, having seen him in this Posture, apprised her Husband of it: He, after *Cinyras* was become sober, informed him of what had happened, which so provoked him, that he poured out Imprecations on his Daughter-in-law, and his Grandson. Here, without going any further, says M. *le Clerc*, is the Foundation of the pretended Incest; which *Ovid* speaks of; the Poet having represented the indiscreet Curiosity of that Princess, as a real Incest. *Myrrha* loaded with her Father's Curses, retired into *Arabia*; where she abode for some time; and this again is what gave the same Poet Occasion to say, that this was the Country where she was delivered of *Adonis*, because that young Prince happened to be educated there. Some time after, continues M. *le Clerc*, *Adonis*, with *Ammon* his Father, and *Myrrha* his Mother, went into *Egypt*, where, upon *Ammon's* Death, that young Prince applied himself wholly to the Improvement of that People, taught them Agriculture, and enacted many excellent Laws concerning

cerning the Property of Lands. *Aſtarte* or *Iſis* his Wife, was paſſionately fond of him; and they lived like a Lover and a Miſtreſs. *Adonis* having gone into *Syria*, was wounded in the Groin by a Boar, in the Foreſt of Mount *Lebanus*, where he had been hunting. *Aſtarte* apprehending his Wound to be mortal, was ſo deeply affected with Grief, that People believed he was actually dead, and *Egypt* and *Phenicia* bewailed his Death: However he recovered, and their Mourning was turned into Extacy of Joy. To perpetuate the Memory of this Event, an annual Feſtival was inſtituted, during which, they firſt mourned for the Death of *Adonis*, and then rejoiced as for his being again returned to Life. *Adonis*, according to the ſame Author, was killed in Battle, and his Wife procured his Deification. After the Death of *Adonis*, *Aſtarte* governed *Egypt* with peaceful Sway, and acquired divine Honours. The *Egyptians*, whoſe Theology was all ſymbolical, repreſented them both afterwards under the Figure of an Ox, and of a Cow, to inform Poſterity that they had taught Agriculture. *Adonis* lived in the Year of the World 2530, 1470 before Chriſt, to which add 1750, makes it 3220 Years ſince his Time.

Q. Who were Contemporaries with *Adonis*?

A. *Ehud* a Benjamite, *Eumopolus* King of *Thrace*, *Acriſeus* King of *Argos*. *Jupiter* King of *Crete* was Father to *Adonis*. *Tros* at this Time builds *Troy*, and wars with *Tantalus*. *Romus* King of *Spain*. *Cocylus* the Phyſician, who cured *Adonis* of the Wound he received in his Groin from the Boar, *Cocylus* was the Diſciple to the great *Chiron* the Phyſician. No Poets and Hiſtorians at this Time.

Q. How came *Adrammelek* and *Anammelek* to be Gods?

A. The inſpired Writers frequently reproached the *Iſraelites* for worſhipping the Gods of their heathen Neighbours, and from their Writings we have the Knowledge of many of thoſe Gods, and can give the Names of ſeveral Idols that were adored in *Syria* and the adjacent Countries. Thus from the Book of *Genesis*, chap. xxxi. we learn that the *Teraphims* were worſhipped by the *Chaldeans*. *Iſaiah*, chap. xlvi. gives *Bel* a Place among the Gods of the *Babylonians*: *Jeremiah* adds *Neco* and *Sennacherib*; the ſecond Book of *Kings*, chap. xvii. takes in *Nefrock*

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rock and Succoth Benoth. The same Book informs us, that *Ashtima* was the God of the *Hemathians*; *Adrummelek* and *Anammelek* the Gods of *Sepharvaim*; *Negrol*, the Idol of the *Cuthians*; *Nibbaz* and *Tartak*, those of the *Hivvians*. The *Syrians* in general worshipped *Rimmon*. 2 Kings v. 18. *Baal, God*, *Joshua* ii. and the Gods of the Mountains. We read in the Book of *Numbers* that *Baal-Pegor* was the great Divinity of the *Midianites* and *Moabites*; that the latter worshipped also *Pcor*, or *Chamos*. The *Ammonites* acknowledged for their Sovereign the God *Molok*; and the *Sidonians* *Astaroth*, or *Astarte*.

The Idolatry of the *Philistines* was not uniform, and tho' *Astaroth* was their great Divinity, yet they had others peculiar to each City. Thus those of *Asoth* worshipped *Dagon*; those of *Ascalon*, *Dorcete* or *itergatis*, see *Diodorus Siculus*; those of *Accaron*, *Beelzebub*, 2 Kings i. 2. those of *Gaza*, *Marnack*, as we learn from *Bochart*. In fine, those of *Byblos* and their Neighbours, *Adonis* or *Thammus*, of whom the Prophet *Edzekiel*, chap. viii. 5. 14. makes mention.

We read in Scripture of several other Gods of the Nations bordering upon *Judea*; such as *Kium*, *Amos* v. *Baal-Zephon*, *Exodus* xiv. *Baal-Berith*, *Judges* viii. 33. The Gods of the Inhabitants of *Mount Seir*, 2 *Chron.* xxv. and in general of all the Abominations that brought on the Ruin of the *Amorites*.

Q. How came *Ageronia*, or *Angeronia*, and *Pleasure* to be made the Goddesses of *Silence*?

A. *Silence*, or the Art of governing the Tongue, is a Virtue perhaps greater, and more rare than is commonly thought, of which the Ancients were so sensible as to make a Divinity of it: This is what the Orientals worshipped under the Name of *Harpocrates*: The Romans made her a Goddess, called her *Ageronia* or *Angeronia*: The Feast instituted in Honour of her was celebrated every Year on the 21st of *December*, in the Temple of the Goddess *Voluptia* or *Pleasure*, where this Goddess had her Statue, see *Macrobius Sat.* B. i. ch. 10. For, to mention it here by the Way, *Pleasure* was also promoted to a Divinity: But what could be the Meaning of that Association of *Silence* with *Pleasure*? Was it to set forth that he who knows how to conceal his Griefs, and far more to subdue them, arrived

rived at laſt to that calm and ſedate State wherein the Soul ſeems poſſeſſed of its higheſt Wiſhes, a State wherein the wiſeſt Philoſophers made true Pleaſure to conſiſt? This is what I am not able to determine. We learn from *Julius Mædeſtus*, that the *Romans*, afflicted with the Squinſy, had recourſe to this Goddeſs of *Silence*, and ſoon found Relief from her, which gave riſe to the Sacrifices that were regulary offered to her from that Time.

Monuments repreſent her under the Figure of a Woman, who, *Harpocrates* like, holds a Finger to his Mouth. Sometimes her Statues are charged with Symbols, as thoſe of that God, which Figures we call *Pantheos*. Thus, is that published by M. *Maffei*, ſhe carries upon her Head the *Calathus* of *Seraphis*, and holds in her Hand *Hercules's* Club, while at her two Sides ſhe has the Capes of *Caſtor* and *Pollux*, ſurmounted with the two Stars of theſe Gods. *Numa Pompilius* regulated the Worſhip of this Goddeſs under the Name of *Tacita*.

Q. Who were the Gods called *Anaëtes*?

A. *Cicero*, of the *Nature of the Gods*, Book iii. ſpeaks of three Sorts of *Anaëtes*; the firſt were the Sons of an ancient *Jupiter*, King of *Athens*, and of *Proſerpine*; their Names *Tritopatrus*, *Eubuleus*, and *Dionyſius*; the ſecond were the Sons of the third *Jupiter* and *Leda*; theſe were *Caſtor* and *Pollux*; the laſt were *Aloe* and *Melampus*, *Erinolus* the Son, of *Atrous*; ſome Ancients reckon a much greater Number of them, ſince they confound them with the twelve great Gods. Accordingly *Pauſanias* tells us, that *Hercules*, after having pillaged *Elis* to be avenged of *Augias*, ſet up ſix Altars to the twelve great Gods or *Anaëtes*, ſo that there were two of theſe Gods for each Altar.

Authors are not agreed about the Etymology of the Name given theſe Gods; *Plutarch* thinks it was given to the *Tyndarides*, either upon the Account of their having procured Peace, or becauſe they had been placed among the Stars, which makes *Horace*, Lib. i. Od. 3, ſay, *Sic Fratres Helenæ lucida fidera*.

Take the Paſſage from *Plutarch*, according to M. *Dacier's* Tranſlation, “ *Caſtor* and *Pollux* being Maſters in “ *Athens*, demanded only to be initiated: They were “ therefore admitted into the Fraternity of the great “ Myſteries,

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“ Myſteries, after having been before adopted by *Aphid-*
 “ *niſ*, as *Hercules* had been by *Pylus*: They had divine
 “ Honours paid to them, and now deſigned *Anaetes*,
 “ either for having put an End to the War, or becauſe
 “ they had taken ſo great Care of the *Athenians*, that
 “ altho’ the City was full of Troops, yet nobody in it
 “ had received the ſmalleſt Injury; for this Word is de-
 “ rived from a Term which ſignifies *to protect, to be care-*
 “ *ful*; and perhaps from thence Kings have been called
 “ *Anaetes*, as being Protectors, or Fathers of their Peo-
 “ ple. There are ſome, however, who tell us, that this
 “ Name was given to the *Tyndaridæ*, upon Account of
 “ their Conſtellations, which appear in the Heavens; for
 “ the *Athenians* call *Anecas* and *Anecathen*, what others
 “ call *Ano* and *Anothon above*.” Whatever be in that,
Caſtor and *Pollux* were indeed very juſtly taken into the
 Number of the Gods *Anaetes*: But they were not the ſole,
 nor the moſt ancient Gods of that Name, which was not
 known to the *Greeks* till the Arrival of the *Phenicians*,
 among whom the Deſcendants of *Anak* (who had reigned
 at *Arbé*, or *Hebron*, as we ſee *Joſhua* xv. 13.) who were
 famous, as we ſhall obſerve in the History of the Giants.
 Further, I am perſuaded that *Anaetes* was not a Name
 given to all Kings in general (altho’ in the *Greek Lan-*
guage that Word properly imports King; *Anaetes Regis*,
Homer gives this Name to moſt of his Gods and Kings,
 to denote the Care which they took of their People; and
 we find it upon Medals; it comes from the Word *ναίτω*,
regno, I reign.

Q. Who was *Apollo*, and how comes he to be made a God?

A. *Cicero*, in his Book of the Nature of the Gods, diſtin-
 guiſhes four *Apollos*; the firſt, the Son of *Vulcan*, was the
 tutelary Deity of the *Athenians*; the ſecond was the Son
 of *Cerybas*, and Native of *Crete*, who is ſaid to have waged
 War with *Jupiter* himſelf for that Iſland; the third, who
 paſſed from the Country of the *Hyperboreans* to *Delphos*,
 was the Son of the third *Jupiter* and *Latona*; the fourth
 was of *Arcadia*, and went by the Name of *Nomion*, be-
 cauſe he had given Laws to the *Arcadians*. It would ſeem
 that *Cicero* had taken theſe four *Apollos* for real Perſonages:
 However *Voffius*, in his Book of the Origin and Progreſs
 of

of *Idolatry*, reckons this God only a metaphorical Personage, and maintains that there never was another *Apollo* but the Sun: Here are the Reasons he relies upon; if, says he, *Apollo* has been accounted the Son of *Jupiter*, it is because that God was always reckoned by the Ancients the Author of the World. His Mother was said to be called *Latona*, a Name which signifies *hid*, because before the Sun was created, all Things were wrapped up in the Obscurity and Darknes of the Chaos. They add, that he was born at *Delos*, a Name which signifies *Manifestation*, because the Beams of this Luminary enlighten all the Earth; he is represented always beardless and youthful, because the Son never grows old, nor decays. What else can his Bow and Arrows signify but his piercing Beams? He was the God of Medicine, because the Sun makes the Plants to grow whereof Medicaments are composed. In fine, says he, let us run over all the Ceremonies of Worship that were paid to him, we shall see that they had a plain Relation to the Luminary which he represented; whence he concludes, that we were to seek for no other *Apollo* but the Sun, the Divinity adored over all the World.

I agree with this learned Author, the Ancients frequently took *Apollo* for the Sun, and that most of the Things they said of him are applicable to that Luminary; but this does not prove but there was some illustrious Personage named *Apollo*, who after his Apotheosis was taken for the Sun; as it happened in *Egypt*, that *Osiris* and *Orus*, whose Existence cannot be called in Question, were after their Death confounded with the Sun, whose Symbols they became; whether it was believed their Souls had gone to reside in that Luminary, or for some other Reason which we know not.

Among the Gods of Paganism, there is none of whom the Poets have fabled so many Wonders as of *Apollo*; and, according to them, he excelled in all the five Arts, such as Poetry, Musick and Eloquence; and by an Hyperbole common enough upon such Occasions, they fabled that he was the Inventor of them. He was the God and Protector of the Poets, Musicians and Orators. The Muses, as shall be said in their History, were also under his Protection, and he presided over their Concerts; add to this, that there were none of the Gods who excelled so much as he in the Art of Prediction; and accordingly he, of all

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others, had the greateſt Number of Oracles; as you will ſee in the Letter O, the Answers to the Questions of the ſeveral Oracles and the Responses given by them. To ſo many Perfections of *Apollo* was joined Beauty, Grace, the Art of cultivating the Ear and Heart, no leſs by the Sweetneſs of his Eloquence, than by the harmonious Sounds of his Lyre, which equally charmed Gods and Men.

Marsyas a Satyrift and *Phrygian* Muſician gave him a Challenge, which *Apollo* accepted, on condition, ſays *Pauſanias*, that the Victor ſhould uſe the Competitor as he pleaſed; and that God having won the Victory, cauſed him to be ſleed alive; or, according to *Diodorus*, he performed the cruel Operation himſelf. There are Authors who take this to be a mere Allegory, founded upon the River *Marsyas's* making a harſh diſagreeable Sound and Noiſe, ſuch as is grating to the Ears; or rather, if we believe *Fortunio Liceti* in his *Chieroglyphics*, ch. 109, upon this, that before the Invention of the Lyre, the Flute was eſteemed above all Inſtruments of Muſick, and enriched all thoſe who could play upon it; and as the Lyre brought the Flute into Diſcord, and nothing was to be got by it, hence they feigned that *Apollo* had ſtripped off *Marsyas's* Skin: Which was the better imagined that the Money of thoſe Days was of Leather. I have ſaid that the Arrows of *Apollo* were the Sun-beams, and that what gave riſe to two Fables of no leſs Note than Antiquity. The firſt, that to *Apollo* were always attributed ſudden and untimely Deaths; of this we find an hundred Examples in *Homer*; and whenever that Poet ſpeaks of any Death of that kind, he never fails to aſcribe it to *Apollo*, or to *Diana*; with this Difference, that he imputes to the Gods thoſe of the Men, and to *Diana* thoſe of the Women. But the moſt noted Examples in Antiquity is that of *Niobe's* Children, whom *Apollo* and *Diana* flew with their Darts.

All the ancient Hiſtorians agree with *Diodorus Siculus* and *Apollodorus*, that *Niobe* was the Daughter of *Tantalus*, and Siſter of *Peleus*; for we muſt not confound her, who is the Subject of this Fable, with another *Niobe*, who was the Daughter of *Phoroncus*, and whom *Homer* makes the firſt Mortal whom *Jupiter* was in love with. *Peleus* having left *Phrygia*, to remove into that Part of *Greece*, which ſince took his Name, carried his Siſter *Niobe* with him. Being deſirous to ſecure his own Dominions by
ſome

ſome Alliances that might ſupport him againſt the Affaults of his Enemies, he gave her in Marriage to *Amphion*, a Prince equally powerful and eloquent; the Match was very happy by the Fruitfulneſs of *Niobe*, who had a numerous Progeny. *Homer* gives her twelve Children, fix Sons, and as many Daughters; *Herodotus* only two Sons and three Daughters; *Diodorus Siculus* fourteen, ſeven of either Sex: *Apollodorus*, upon the Authority of *Hefiod*, alledges ſhe had ten Sons and as many Daughters. However that Author names only fourteen of them, as follows, *Sipylus*, *Minylus*, *Iſmienus*, *Damachthon*, *Agenor*, *Phedimus* and *Tantalus*, and as many Daughters, *Ethodea*, or according to others, *Thera*, *Cleodoxa*, *Aſtyoche*, *Plethia*, *Aſtycratia* and *Ogygia*.

Niobe elated upon Account of her Fruitfulneſs, diſpiſed *Latona*, who in Revenge engaged *Apollo* and *Diana* to put all her Children to death, in the manner that *Ovid* relates from the ancient Poets, and as may be ſeen in *Plutarch's* Book of *Superſtition*. This Epiſode ingeniouſly invented, contains a Hiſtory as real as it is tragical. The Peſtilence which deſolated the City of *Thebes*, deſtroyed all *Niobe's* Children; and becauſe contagious Diſtempers uſed to be attributed to the immoderate Heat of the Sun; hence they gave out that *Apollo* had ſlain them with his Darts. But if the Arrows of *Apollo* were upon any Occaſion ſerviceable to him, they were upon the following one extremely fatal; *Jupiter* incenſed that *Eſculapius* had reſtored *Hippolitus* to Life, alledging that the Right of raiſing the Dead ought to be reſerved to himſelf alone, thunderſtruck the unhappy Phyſician; and *Apollo* to revenge the Death of his Son, having with his Dart ſlain the *Cyclops*, who had forged *Jupiter's* Thunder, was expelled Heaven. Thus being obliged to ſhift for his Living, he entred into *Admetus's* Service, and kept his Flocks.

Boccace Antiq. Expl. Tom. i. Upon the Authority of *Theodotian*, ſays, this Adventure relates to that *Apollo* whom *Cicero* makes to have been the Law-giver of the *Arcadians*, and who was dethroned for having governed his Subjects with too much Severity: He retired to the Court of *Admetus*, who received him favourably, and gave him in Sovereignty that Part of his Dominions which lay along the Banks of the River *Amphriſon*. Hence aroſe this Fable of his having been expelled Heaven, becauſe he

had actually been banished from his Throne. The Meaning of his being reduced to keep *Admetus's* Flocks, is, that *Admetus* had put some of his Subjects under his Dominion, and made him a King of Part of *Theſſaly*. King and Shepherd are frequently ſynonymous Names, eſpecially in *Homer*; and indeed every King ought to be the Shepherd of his People, who are his true Flock. It remains that I ſpoke of the different Names of *Apollo*; as the whole World adored this God, or at leaſt the Sun, whoſe Symbol he was, he had almoſt as many Names as there were different Countries that worſhipped him; but beſides theſe Names the *Greeks* and *Romans* gave him ſeveral others.

That of *Vulturius* was given him from a pretty ſingular Adventure related by *Conon*. Two Shepherds that were feeding their Flocks upon Mount *Liffus* near *Ephesus*, ſeeing ſome Bees come out of a Cavern, one of them let himſelf down thither with a Basket and there found a Treasure: He who had remained above, having pulled up the Treasure by means of the ſame Basket, left his Companion to ſhift for himſelf, not doubting but he would ſoon periſh. While the deſerted Shepherd was thus abandoned to cruel Deſpair, he ſunk down to ſleep, and *Apollo* appeared to him in a Dream, bidding him bruise his Body with a Flint-ſtone, which accordingly he did; ſome Vultures allured by the Scent of his Blood, entered into the Cavern, and having lodged their Bills in his Wounds and Cloaths, and at the ſame time raiſing themſelves upon their Wings, thus drew the poor Wretch out of the Cave. So ſoon as he was cured, he tabled his Complaint before the *Ephesian* Magiſtrates, who put the other Shepherd to Death; and giving him the half of the Gold that was found in the Cave, he built with it upon the Mountain a Temple in Honour of his Deliverer, under the Name of *Apollo* over *Vultures*.

He was called *Hyperborſan*, for his being worſhipped by the Northern Nations. *Phæbus* in Alluſion to the Light and Heat of the Sun, which gives Life to all Things, or from the Name of *Phæbe Latona's* Mother: *Delius*, either from the Iſland *Delos* where he was born, or becauſe he enlightens all the World: *Cynthius*, from a Mountain of that Name, as we learn from *Servius* and *Festus*: *Epidelius*, from a Temple which he had near the Promontory of *Mileæ*. *Menophanes*, who commanded *Mithridates's* Fleet, having

having plundered the Island of *Delos*, ordered the Statue of *Apollo* to be thrown into the Sea; the *Lacedemonians* having found it, built a Temple to this God, which they named *Epidelius*, as it were to signify that he came from *Delos*.

Apollo lived in the Year of the World 2630, 1370 Years before *Christ*, to which add 1750, makes 3120 Years since his Time.

Q. Who were Contemporaries with *Apollo*?

A. *Gideon* the Commander and Ruler of the *Jews*. *Oebalus* King of *Lacedemon*. *Capis* King of *Troy*. *Cocylus* the Physician, Disciple to *Chiron* the great Physician, the fifth Son of *Saturn* and *Phillyra*; he taught *Æsculapius* Physic, *Apollo* Music, and *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. What was *Æacus*, and how came he to be made a God?

A. *Æacus* was the Son of *Jupiter* and *Ægina*, King of *Oenopia*, which from his Mother's Name he called *Ægina*, see *Ovid Met.* l. vii. 474. His Country being dispeopled by a Plague, *Jupiter* at his Request recruited him with Subjects, by turning Ants into Men, whom he therefore called *Myrmidons*. He had by *Chiron's* Daughter, called *Endeis*, two Sons, *Tetamen* and *Peleus*, and a third by a Daughter of *Nereus*, called *Psamathe*. The Reputation of Justice was so great, that after his Death, they made him, by *Pluto's* Commission, Judge of the infernal Bench, with his two Assessors, *Minos* and *Radamanthos*.

Q. Who were Contemporaries with *Æacus*?

A. *Æacus* lived in the Year of the World 2550 before *Christ*, to which add 1750, makes 3200 Years since his Time. His Contemporaries were *Ehud* the *Beryamite*, *Tortæus* King of *Babylon*, *Eumolpus* King of *Thrace*, *Sthenobæa* King of *Argos*, *Minos* the first King of *Crete*, *Romus* King of *Gaul*. No Poets, no Historians at this Time.

Q. Who was *Æolus*, and how came he to be made a God?

A. *Æolus* was King of the *Æolian* Islands, which lie between *Italy* and *Sicily*, seven in Number, viz. *Lipara*, *Hiera*, *Strongyles*, *Didymæ*, *Ericusa*, *Phænicusa* and *Eucnemos*; he was said to be the God of the Winds, because
of

of his Skill in Astronomy; for he knew what Times, and how long ſuch Winds and Tempeſts would laſt; or be-
 cauſe the Clouds and Miſts riſing about thoſe Iſlands, did
 always portend great Winds; there was at *Athens* the Tem-
 ple of the eight Winds, a Model whereof you have in
 the firſt Volume of Dr. *Potter's* Antiquities of *Greece*.

Q. Who were Contemporaries with *Æolus*?

A. *Æolus* lived in the Year of the World 2460, 1540
 Years before *Chriſt*; to which add 1750, makes it 3290
 Years ſince his Time. His Contemporaries *Moses* the
 Commander and Law-giver of the *Iſraelites*; *Danaus* King
 of *Argos*; *Dardanus* King of *Troy* from *Italy*. No Poets,
 no Hiſtorians at this Time.

Q. How came *Æs*, *Æſculanus* and *Æres* to be Gods?

A. As the Specie was coined of different Metals, eſpe-
 cially of Gold, Silver and Braſs, and as one Divinity
 would have too much to do to take care of the different
 Coinages, hence a peculiar one was appointed for each.
 The chief Reaſon of Emperors and Kings in this, was to
 be a Check and Bar upon their Subjects not to counterfeit
 or adulterate their Coin, there being a God or Goddeſſes
 over it to puniſh them. The *Æs* or moſt ancient Money
 was firſt ſtamped by *Servius Tullius*, whereas formerly it
 was diſtinguiſhed only by Weight and not by any Image.
 The firſt Image was that of *Pecus* or ſmall Cattle, whence
 it took the Name of *Pecunia*. Afterwards it had on one
 Side the Beak of a Ship, on the other a *Janus*, and ſuch
 were the Stamps of *Æs*: For as for the *Triens*, *Quadrans*
 and *Sextans* they had the Impreſſion of a Boat upon them.
 A long time did the *Romans* uſe this and no other Money,
 till after the War with *Phyrrhus* in the Year from the
 Building of the City 989, five Years before the firſt *Punic*
 War, Silver began to be coined. The Stamps upon the
 Silver *Denaris* are for the moſt part Waggonſ with two or
 four Beaſts in them on the one Side, and on the Reverse,
 the Head of *Rome*, with an Helmet; the *Victoriali* have
 the Image of Victory ſitting; the *Seftertii*, uſually *Caſtor*
 and *Pollux* on one Side, and both on the Reverse the
 Image of the City; ſo the Cuſtom continued during the
 Common-wealth. *Auguſtus* cauſed *Capricorn* to be ſet
 upon his Coin, and the ſucceeding Emperors ordinarily
 their own Effigies. Laſt of all came up Coin of Gold,
 which

which was firſt ſtamped 62 Years after that of Silver, in the Conſulſhip of *M. Livius Salinator*, with the ſame Stamp and Images.

Q. Who was *Æſculapius*, and how came he to be made a God?

A. He was the Son of *Apollo* and the Nymph *Coronis*. The Care of his Education was committed to *Chiron*, who taught him the Art of Phyſic, wherein he grew ſo ſkilful that it was ſaid he raiſed ſeveral from the Dead. Whereupon *Pluto* complained of him to his Brother *Jupiter*, who ſtruck him with Thunder. He weareth a Chaplet of Laurel, that Tree being hereditary from his Father; he hath a large matted Beard and a knotty Stick, a Symbol of the Difficulty of his Art, in his right Hand, as he appeareth on *Greek Coins*. This Rod is wound about with Serpents, they being very medicinal in many Diſeaſes. He had two Sons *Machaon* and *Podalirius*, who went with *Agamemnon* to the *Trojan War*; and two Daughters, *Hegira* and *Jaſo*. He was chiefly worſhipped at *Epidaurus*; from whence the *Romans* fetched him in the Time of Peſtilence. He had a Temple built for him in an Iſland by the Mouth of *Tiber*. *Cicero* reckoneth up four others of this Name and Faculty. The firſt *Æſculapius*, ſays he, the God of *Arcadia*, who paſſes for the Inventor of the Probe and Manner of binding up Wounds, is the Son of *Apollo*. The ſecond, who was ſlain by a Thunder-bolt, and interred at *Cynofura*, is the Brother to the ſecond *Mercury*. The third, who found out the Uſe of Purgatives, and the Art of drawing Teeth, is the Son of *Arſippus* and *Arſinoe*; he lived in the Year of the World 2460, the *Æra* of *Chriſt* 1340. to which add 1750 makes it 3090 Years ſince his Time.

Q. Who were Contemporaries with *Æſculapius*?

A. *Gideon* the Commander and Ruler of the *Jews*; *Ocbobus* King of *Lacedemon*; *Capys* King of *Troy*; *Cocytus* the Phyſician; the firſt and great Phyſician *Chiron* the fifth Son of *Saturn* and *Abillyra*; he taught *Æſculapius* Phyſic, *Apollo* Muſic, and *Hercules* Aſtronomy, and was Tutor to *Achilles*. No Poet, no Hiſtorians at this Time.

Q. How came *Amphiaraus* to be made a God?

A. *Amphiaraus* was a celebrated Soothſayer at the Time of the War of *Thebes*, and a Man very conſiderable by

by Birth ; his Father was *Oicles*, deſcended in right Line from *Melampus* ; but to ſupport the Reputation he had acquired, of having Inſight into Futurity, he was given out to be the Son of *Apollo* and *Hypermeſtra*. *Adrastus* the King of *Argos*, to whoſe Court he had retired, gave him in Marriage his Daughter *Eriphy*, who was the Cauſe of his Death, and of all the Miſfortunes that beſel his Family afterwards. Whether this famous Soothſayer had foreſeen by the Principles of his Art, as *Homer*, *Diodorus*, *Pliny* and *Statius* will have it, that he was to periſh at the War of *Thebes*, or rather, being afraid to engage in ſo hazardous an Expedition, he did all that lay in his Power to prevent his going thither, and, having departed from the Court of *Adrastus*, hid himſelf ſo carefully, that it would have been impoſſible to diſcover him, but for the Treachery of his Wife, who informed *Adrastus* her Brother of the Place of his Retreat. That Princeſs preferred the Preſervation of her Country to the Life of her Husband ; or rather, ſhe was bribed by a Necklace of great Value, which *Adrastus*, or, according to others, *Polynices* gave her, to induce her to reveal to him the Secret. Thus *Amphiaraus* was neceſſitated to go to the War with the reſt ; but before he ſet out, he ordered *Alemeon* his Son to ſlay *Eriphyle* ſo ſoon as he heard the News of his Death. In fact, he loſt his Life there, as he had foreſeen ; having fallen into a deep Pit in his Return from that Expedition, while he was amuſing himſelf in conſidering the Flight of ſome Birds, to draw Omens from them ; ſee, *Strabo*, Book 9 ; which makes *Pausanias* in *Corinth*, Cap. 33. ſay, that the Earth had opened and ſwallowed him up with his Chariot. *Pindar* aſcribes this Death to a ſupernatural Cauſe, when he ſays that *Jupiter*, with a Thunderbolt, plunged him headlong, and his Chariot, into the Bowels of the Earth, which happened, according to *Strabo*, in *Attica* near *Oropus*, in a Place named *Harma*, or the Chariot ; and in Proof of this, that learned Author relies upon the Authority of *Homer*, *Iliad* Lib. 2. *Alemeon* being apprized of his Father's Death, executed the cruel Order he received from him, and ſlew his Mother. Being forced to go to the Court of *Aegæus* to be expiated from his Crime, according to the Manner of that Age, and at the ſame time to be delivered from the Furies that perſecuted him, that is, from the

Stings

Stings of his own Conscience, which allowed him no Repose, that Prince received him kindly, and gave him his Daughter *Alphesibea* in Marriage.

Amphiaraus, after his Death was ranked among the Demi-Gods, and honoured accordingly; if we may believe *Pausanias*, he was even acknowledged and honoured as a God, see his *Bootia*, and the *Orprians* a People of *Attica* built a Temple to him, which became famous afterwards by the Oracles he delivered there. The Author, now quoted, speaks also of another Temple which this new God had at *Argos*, near which was the Tomb of *Eriphyle* his Wife, and the Chapel of *Balon* his Relation and Charioteer, who perished with him when he was swallowed up in the Earth. Tho' *Philostratus*, in the Picture of *Amphiaraus*, represents him conducting his Chariot himself, it is certain, from *Pausanias* and others, that *Balon* served him for a Charioteer on that Occasion. He had also another Temple in *Attica*, see *Pausanias's Attics*, near which was a Fountain which bore his Name, and whose Water was used neither for Sacrifices nor Lustrations, not so much as to wash Hands; but those who believed themselves cured of some Disease, by the Assistance of that God, were obliged to throw into it some Pieces of Gold or Silver, and what made that Fountain the Object of Veneration, was, that *Amphiaraus*, after his Deification, was believed to have there rose up from under the Earth. *Amphiaraus* lived in the Year of the World 2670, 1330 Years before Christ, to which add 1750, makes it 3080 Years since his Time.

Q. Who were Contemporaries with *Amphiaraus*?

A. *Gideon* the General of the Jews; *Rumefis* King of Egypt; *Anahcs* King of Babylon; *Hercule* King of Argos; *Minos* the second King of Crete; *Cacus* the Usurper of the Crown and Kingdom of Spain; *Galateus* the second King of Gaul. No Poets, no Historians at this Time.

Q. Who was *Anna Perenna*, and how came she to be made a Goddess.

A. She is reckon'd by some Authors, the same with the Sister of *Dido*, so celebrated in the fourth Book of the *Æneid*, and who retired into the Country of the *Laurentines*, where *Æneas* receiv'd her. But being afraid that *Lavinia* would take away her Life; she threw herself

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self into the River *Numicus*, whereof she became one of the Nymphs. Others think she was the Moon itself, that had taken the Name of *Anna*, from the Year *ab Anno*, because the Year consisted then of Lunar Months. But the most common Opinion is, that she was an honest Country Women, that brought the *Romans* some Cakes when they had made the Secession to the *Arventine* Mount, who in Gratitude would have her Name to be perpetually honour'd. She is reckon'd among the Rural Deities, upon the Authority of *Varro*, who places her in the same Rank with *Pales*, *Ceres*, &c.

Q. Who was *Aurora*, and how came she to be made a Goddess?

A. The Daughter of *Titan* and *Terra*, or, as *Hysiod*, of *Hyperion* and *Thia*, Mother of *Memnon* by *Tithanus*, Brother of *Laomedon*. She is feign'd to be the ruddy Goddess of the Morning, the Messenger of the approaching Sun. *Virgil* giveth her a Chariot with four fine Horses; *Æn.* v. 535. but *Aen.* vii. 26. only two. *Aurora* fell in love with *Cephalus*, who was married to *Procris*, Danghter to *Hyphilus* King of *Athens*, and, not obtaining her Desire, sent him home to his Wife in the Habit of a Merchant to try her Chastity. He offering her Gifts in case of Compliance, she was at last overcome, and consented to his Embraces; whereupon taking his own Shape again, he obtruded her with Disloyalty. *Procris* for Shame fled into the Woods; but being reconcil'd, she gave her Husband a Dart, which would never miss, and a Hound called *Laelaps*; with these *Cephalus* went into the Woods a hunting. She being jealous, went to watch him, and hid herself in a Thicket. *Cephalus* being weary and hot, sat down near her, and call'd upon *Aura* to refresh him. She, thinking he call'd upon *Aurora*, rous'd up herself and stirr'd the Bushes; whereupon *Cephalus*, thinking it to be a Wild Beast, threw the Javelin and kill'd her.

Q. Who were *Aurora's* Contemporaries?

A. *Aurora* lived in the Year of the World 2890, 1110 Years before *Christ*, to which add 1750, makes 2860 Years since her Time. Her Contemporaries were *David* King of *Judah*. *Agis* King of *Lacedemon*, *Æneas Syl-*
vius

vius King of *Italy*. No Poets, no Historians at this Time.

2. Who were the Gods who went under the Names of *Baal*, *Bel*, or *Baalsemen*?

A. The *Ammonites* worshipp'd him under the Name of *Moloch*, to whom they sacrificed their Children; the *Chaldæans*, under the name of *Belus*, *Baal*, or *Baalsemen*, which imports the Lord of Heaven; the *Arabians* their Neighbours, who as *Strabo* (1) and *Stephanus* relates (2) made a daily Offering to him of Incense and other Perfumes, called him *Adoncus*; the *Moabites*, *Baal-Phegor*; the *Persians*, *Mithras*. He was named *Asabinas* by the *Ethiopians*, *Liber*, or *Dionysius*, by the *Indians*; *Apollo*, or *Phæbus*, by the *Greeks* and *Romans* (3): In fine, others called him *Hercules*, *Belenus*, &c. In a Word, there was no Nation but paid a superstitious Worship to this Luminary. *Cæsar* tells us in particular, it was so with the *Germans*, who, according to this Author, owned no other Gods, but those from whom they received some Benefit, as the Sun, the Moon, and the Fire. *Deorum numero eos solum ducunt, quorum epibris aperto; juvantur, Solem, Vulcanam, & Lunam.* *Herodotus* says as much for the *Massagætæ*, who, according to this Historian, sacrificed Horses to him, to signify the Fleetness of this Animal, the rapid Motion of the Sun (4). In fine, all the Travellers, even the most modern, give the same Account of almost all the Nations, of whom they have left us any History, especially of the *Peruvians* and *Mexicans*. If we credit an Author who has published a learned Work upon the Manners of the *Savages* (5), there is not in the vast Continent of *America* any known People, but worship the Sun. Even the *Yncas* of *Peru*, and their Descendants at this Day, as well as the *Natches* of *Louisiana*, like the ancient Kings and Heroes, who pretended to be the Sons of *Jupiter* or *Hercules*, call themselves the Off-spring of the Sun. The *Jews* themselves were sometimes carried away by this Superstition, since the Holy Scripture teaches us, that *Josias* flew the Horses and

(1) *Lib.* 10. (2) *Lib.* 9. (3) See upon all these *Vossius* de *Idol.* *Lib.* 2. (4) *Herod.* *Lib.* iv. 1. cap. 226. (5). *P. Laffiteau Mœurs des Savages.* Tom. 1. p. 131.
burned

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burned the Chariots that had been conſecrated to the Sun, 2 *Kings* xxiii. 2. *He ſlew the Horſes which the Kings of Judah had conſecrated—and burned the Chariots of the Sun in the Fire, 1 Kings, Chap. xvii, &c.*

Q. Who was *Bacchus*, his Parents, Education ; and how came he to be made a God ?

A. *Voffius*, in his Treatiſe of *Idolatry*, has been at great Pains to prove that *Bacchus* is *Mofes* ; and the chief Heads of the Parallel which he draws between them are theſe ; *Mofes* was born in *Egypt*, and ſo was *Bacchus* ; the firſt was expoſed upon the *Nile* ; the Poets ſay the ſame of the ſecond and both of their Name from their having been preſerved from perishing by Water ; for *Orpheus* calls *Bacchus Myſas*. The latter was educated in a Mountain in *Arabia*, called *Nyſa*, in the ſame Country that *Mofes* ſpent forty Years. The Poet *Nonnus* ſpeaks of the Flight of *Bacchus* towards the Water of the *Red-Sea* ; nothing can agree more exactly to *Mofes*. The Army of that God conſiſting of Men and Women according to *Diodorus*, traversed *Arabia* in their Way to the *Indies* ; that of the Legiſlator full of Women and Children paſſed the Deſart in their Way to *Palatiſtine*, which was in *Aſia*. The Horns given to the fabulous God, what are they but an Alluſion to the Rays of Light, which had the ſame Effect upon *Mofes's* Head as two Horns ? Is not Mount *Nyſa* the ſame with *Syna* by the Tranſpoſition only of a ſingle Letter ? Father *Thomasin*, Tom. 2. Lib. i. Ch. 50. Chap. 5. adds new Arguments to ſupport *Voffius's* Parallel. *Bacchus* arrived with his *Thryſis* defeats the Giants, according to *Nonnus* ; and is not *Mofes* obliged to combat with the Sons of *Anack*, the remainder of the Giants ? And his Rod is an Inſtrument of his Miracles. The Legiſlator croſſes the *Red-Sea* ; and *Nonnus* relates the ſame Miracles of a Nymh of *Bacchus*. *Jupiter* ſends *Iſis* to *Bacchus*, to order him to go and deſtroy an impious Nation in the *Indies* ; and God orders *Mofes* to aboliſh the Abominations of an idolatrous People. *Caleb*, whoſe Name comes near that which ſignifies a Dog, was *Mofes's* faithful Companion ; the Poets tell us that *Pan* gave *Bacchus* a Dog to accompany him in his Expeditions. *Mofes* and *Joſhua* ſtopt the Courſe of the Sun ; *Nonnus* ſays the ſame of *Bacchus* in

in ſo many Words. The Legiſlator in ſhort makes Streams of Water gush out of a Rock ; the Conqueror, by ſtriking the Earth with his *Thyrsis*, brings forth from it Torrents of Wine. There are learned Men who contend that *Bacchus* is the ſame with *Noah*, ſince the Invention of the Vine, which is attributed to the *Greeks*, agrees ſolely to that Patriarch, as we learn from Holy Scripture, and theſe add with Reason, that he is the firſt and moſt ancient *Bacchus* and he who was the firſt Model of all the reſt. The *Grecian Bacchus* was the Son of *Jupiter* and *Semele*, the Daughter of *Cadmus*. He was taken out of his Mother, and ſewed into *Jupiter's* Thigh, till ripe for Birth. The Meaning of the Fable is, that, wanting two Months of the full time of Birth, he was carefully and tenderly nurſed by his Aunt *Ino*, afterwards delivered to be ſuckled by the Nymphs. He and *Apollo* were by the *Romans* at leaſt generally drawn young ; the *Greeks* drew him under each Stage of Life, ſuiting him to the Four Seasons of the Year. In the Coins of the *Thebans*, *Naxians* and *Thaſians* he appeareth old, under which Form they call him not *Dionysius*, but *Zagreus*. He was not only the Inventor of Wine, but of other Liquors. The Poets metonymically put him for Wine. He firſt uſed a Diadem, and in *India* firſt triumphed in a Chariot drawn by Tygers ; *Pliny* ſays with Elephants. He was among the firſt that taught to buy and ſell. He lived in the Year of the World 2610 Years, to the Chriſtian *Æra* 1390 Years ; to which add 1750, makes it 3140 Years ſince his Time.

Q. Who were Contemporaries with *Bacchus*?

A. *Shamgar*, *Dobrah* and *Barak*, *Cecrops*; King of *Athens*; *Tantulus*, King of *Phrygia*; *Argalus*, King of *Lacedemon*; *Phocus*, King of *Corinth* ; *Ilus*, King of *Troy*; *Lemarneus* King of *Gaul*. No Poets, no Hiſtorians at this Time.

Q. Who was *Beel-zebub* ? And how came he to be made a God ?

A. *Bael-zebub*, the God of the *Accronites*, is one of thoſe whom the Holy Scripture frequently mentions. This Name ſignifies either, or as *St. Auguſtine*, *de Idolatria* Lib. 2. cap. 8. the *Prince of the Flies* : But we know not *Selden* and *Grotius's* Remarks, if this was the Name of
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which the People of *Accaron* gave to that Idol, or if the *Jews* called him ſo by way of Deriſion, much after the ſame Way as the Prophets changed the name of *Bethel*, which ſignifies the Houſe of the Lord, into *Beth-aven*, which imports the Houſe of Iniquity, becauſe *Jeroboam* had ſet up one of his Golden Calves. It is probable however, that that People called their falſe God by this Name, either becauſe his Temples were exempt from Flies, or becauſe he had Power to drive them away from the Place they frequented. Accordingly we learn from *Pliny*, that the *Cyrenians* offered Victims to the God *Acher*, for their Deliverance from thoſe Inſects, which ſometimes occaſioned contagious Diſtempers in their Country. This Author remarks that they died after offering Sacrifices to that Idol : *Quæ protinus intereunt, poſtquam libatum eſt illi Deo.* Theſe two were not only the People who acknowledge a *Fly deſtroying God*, ſince the *Greeks*, the moſt ſuperſtitious of all Men, had likewiſe their *Jupiter* and their *Hercules*, *Myades*, or *Myagron*, or *Fly-Hunter*. If we believe *Pausanias*, the Origin of the Worſhip they paid to that Divinity was this ; *Hercules*, being moleſted by thoſe Inſects while he was about to offer Sacrifices to *Olympian Jupiter* in the Temple, offered a Victim to that God under the Name of *My-agron*, upon which all the Flies flew away beyond the River *Alpheus*. *Pliny* even aſſerts, that it was the conſtant Practice as often as they celebrated the *Olympic Games*, to ſacrifice to the God *Myodes*, leſt the Flies ſhould diſturb the Solemnity. *Beel-zebub* is called in Holy Scripture, the Prince of the Devils, which ſhews us that he was one of the principal Divinities of the *Syrians*. When *Achafias* ſent to conſult him, the Prophet *Elias* thus expoſtulated with his Servants : *Is there not a God in Iſrael? Why then go you to conſult Beel-zebub, the God of the Accaronites?* 2 Kings iii.

Q. How came *Beilona* to be made a Goddeſs?

A. She was ſometimes confounded with *Pallas*; however in the better Authors of Mythology, they are often diſtinguiſhed from one another. Accordingly *Hefiod* calls *Beilona* the Daughter of *Phorcys* and *Cete*, which was never ſaid of *Minerva*. *Varro* adds, that ſhe was the
Sister

Sister of *Mars*, and that she was anciently named *Duelliona*, the two Names, originally *Latin*, differ not from one another, both of them signifying the Goddess of War; there are even others who make her *Mars's* Wife.

The Poets vied with one another in painting her as a war-like Divinity who prepared the Chariot and Horses of *Mars*, when he set out for War, as may be seen in *Satius Thob.* lib. 2. v. 1718. according to *Virgil Ænied.* lib. 8. v. 703. this Goddess armed with a Whip animated Warriors to the Battle.

*Et sciffa gaudens vadit discordia pallâ,
Quam cum sanguineo sequitur Bellona flagello ;*

Or in *Lucian's* Stile. *Phars.* lib. 3. ver. 568.

Sanguineum veluti-qualiens Bellona flagellum.

She was represented, further, with her Hair dishevelled, holding a Torch in her Hand. *Silius Italic.* *Panic.* lib. 5. v. 221.

*Ipsa facem qualiens, ac flavam sanguine multo
Sparsa comam, medias aciens Bellona perenât.*

Bellona had a Temple at *Rome* in the ninth Region near the *Porta Carmentalis*, and in that Temple the Senate gave Audience to the Ambassadors, who were not allowed to enter the City, as also to Generals who returned from War. At the Gate was a small Column called the *War-like Column*, against which they threw a Spear whenever they declared War. *Servius* says, this Goddess had her Rank among the Gods who were called *common*, and was reckoned equal in Power to *Mars* the God of War. The Priests of *Bellona* called *Bellonarii*, received their Priesthood by Incisions that were made upon their Thighs, the Blood whereof they received in the Palms of their Hands, as we learn from *Tertullian*; but *Eleanus Lampridus*, in the Life of *Commodus*, cap. 9. tells us this Incision was made in the Arm, *Bellonæ servientes vere excicare brachium præcepit, studio crudelitatis.* These poor Wretches, after having thus drawn Blood from themselves, by these cruel Incisions, made a Sacrifice of it to the Goddess. This Cruelty in latter Times however was only counterfeited. These Priests were Phanaticks, who in their Fits of Enthusiasm predicted the taking of Towns, the Defeat of Enemies,

Enemies, and boded nothing but Blood and Havock; which makes *Juvenal*, Sat. iv. ver. 124. ſay,

————— *Sed et Fraxaticus æſtro*
Percuſſus, Bellona, tuo dominat, &c.

The Worſhip of *Bellona*, tho' celebrated at *Rome*, was yet more ſo at *Comana*; there were two principal Cities of that Name, where ſhe was honoured with a peculiar Worſhip. *Bellona* is repreſented upon ſome Monuments, and upon the Medals of the *Bruttians*, together with *Mars*, armed with a Pike and Buckler; but it is very difficult to diſtinguiſh her from *Pallas*.

The Goddeſs *Bellona* was alſo highly worſhipped at *Capadocia*, eſpecially at *Comona*. There were two principal Cities of that Name; the one in *Capadocia*, and the other in the Kingdom of *Pontus*; they were both conſecrated to that Goddeſs, and obſerved much the ſame Ceremonies in the Worſhip they paid her. The Temple which ſhe had at *Comona* of *Cappadocia* endued with a great deal of Ground, was ſerved by a vaſt many Miniſters, under the Authority of a Pontiff, a Man of great Eſteem, and of ſuch Dignity, that he ſtooped to none but the King himſelf, and was commonly taken from the royal Family; his Office was for Life. *Strabo*, who mentions the Worſhip paid by the *Capadocians* to that Goddeſs, lib. 12. c. 135. v. 137. tells us, that at the Time of his travelling into that Country, there were more than ſix thouſand Perſons, Men and Women together, conſecrated to the Service of the Temple of *Comona*.

Q. Who was *Berginus*, and how came he to be made a God?

A. There is among the Inhabitants of *Brescia* in *Italy* a Figure found, which repreſented a young Man wrapped up in a Drapery, which covered his whole Body, with this Inſcription, *Bergino M. Nonius, M. F. Senecianus, V. S. Marcus Nonius Senecianus, ſometimes the Son of Marcus, of the Flavian Tribe, has accompliſhed the Vow which he had made to Berginus*. The Family of this *Nonius Senecianus*, was one of the moſt conſiderable in *Brescia*; and there was found in that ſame City a Statue of another *Nonius*, with this flattering Inſcription, *M. Nonius, a Youth, the great Hope of the Breſcians*. We know nothing of this *Berginus*,

Berginus, who undoubtedly was worſhipped as a God by the *Breſcians*, ſince he had an Altar, of which the Hiſtorian of the Antiquities of *Breſcia* has given a Print, and a Priſteſs who had the Charge of his Worſhip; *Berginus*, no doubt, was the ſame Hero of the Country.

Q. Who is *Brachma*, and how came he to be made a God?

A. The Theogony of thoſe *Indian* Priſts we call *Brachmins*, or *Brachmans*. They got this Name from *Brochma*, who, according to the *Indian* Doctrine, is the firſt of the three Beings whom God created, and by whoſe Means he afterwards formed the World. This *Brachma*, ſay their *Brachmans* compoſed and left to the *Indians*, the four Books which they call *Beth*, or *Bed*, in which all the Ceremonies of Religion are comprized; and that is the Reaſon why the *Indians* repreſent this God with four Heads. The Word *Brachma*, in the *Indian* Language, ſignifies, *He who penetrates into all Things*. Father *Kircher* (ſee *Herb. Bibl. Orient. pag. 212.*) has given a Print of the God *Brachma*, and enlarged a good deal upon the Mythology of the *Indians* in Relation to him. The Gods of the *Brachmans*, ſays this learned Jeſuit, are *Brachma*, *Vefne*, or *Vichnou*, and *Butzen*, and they are the Chiefs of all the other Gods, whoſe Number amounts to thirty three Millions; but all Mankind are ſprung from *Brachma*, and this God has produced as many Worlds as there are Parts in his Body. The firſt of theſe Worlds, which is above the Heavens, ſprung from his Brain; the ſecond from his Eyes; the third from his Mouth; the fourth from his left Ear; the fifth from the Palate, and from the Tongue; the ſixth from the Heart; the ſeventh from the Belly; the eighth from the Parts that Modeſty forbids to name; the ninth from the Thigh; the tenth from the Knees; the eleventh from the Heel; the twelfth from the Toe of the right Foot; the thirteenth from the Sole of the left Foot; the fourteenth from the Air which encompassed him at the Time of theſe Productions. If the *Brachmans* be asked the Reaſon of a Theology ſo ridiculous, they answer, That the different Qualities of Men gave riſe to it. The Wiſe and Learned are meant by the World ſprung from *Brachma*'s Brain; the Gluttonous come from his Belly; and ſo of the reſt. Hence theſe Priſts
are

24 *History of the Gods, Goddesſes, &c.*

are ſo curious in obſerving Phyſiognomy and perſonal Qualities, pretending to divine to what World every one belongs.

Theſe ſame *Brachmans* have imagined ſeven Seas ; one of Water, one of Milk, one of Curds, a fourth of Butter, a fifth of Salt, a ſixth of Sugar ; and in fine, a ſeventh of Wine ; and each of theſe Seas has its particular Paradifes, ſome of them for the Wiſer and more Refined, and the reſt for the Senſual and Voluptuous ; with this Difference, that the firſt of theſe Paradifes, which unites us intimately with the Divinity, has no need of any other Sort of Delights, whereas the reſt are ſtored with all imaginary Pleaſures.

I ſhall only mention another wild Notion of the *Indians* about the Formation of the World, which they believe to be a Work ſpun by a Spider, and which ſhall be deſtroyed when the Work returns into the Bowels of that Inſect.

Q. Which were the different Names that *Bacchus* went under ?

A. It is very probable that the Name of *Bacchus*, was given him upon Account of the Lamentations and Howlings of the *Bacchanalia*. He was called *Bimater*, to denote that he had, in a manner, two Mothers. *Dionyſius*, in Alluſion to the God who was his Father, and to Mount *Nyſa*, where he was educated. *Libor*, becauſe Wine enlarges and exhilarates the Heart. *Bromius*, from the Noiſe of the *Bacchianals*. *Liceus*, becauſe he drives away all Care. *Evan*, from the Ivy that was conſecrated to him. *Læncus* or *Torcularius*, becauſe he invented the Uſe of the Wine-preſs, and it is for the ſame Reaſon that he was termed *Sabaſius*. *Biſormis*, becauſe he was ſometimes repreſented like an Infant, ſometimes like a bearded Man. *Triambes*, becauſe he had triumphed three times. *Euge Fili*, becauſe having transformed himſelf into a Lion, to defend his Father againſt the Giants, that God had animated him by theſe Words, *Euge Fili, Evolve Bacche, Well done my Son Bacchus*. *Dithgrambus*, comes from the Fable which imports that when the Giants had cut *Bacchus* in Pieces, his Mother *Ceres* had collected his diſſipated Members, and reſtored him to Life. *Meliaſtus*, from a Fountain of this Name, near which the *Orgies* were celebrated. *Pſila* was given him by the *Amycleans*, from the Word *Pſila*, which in the *Dorick* Dialect, ſignifies the Tip of the Wing of a Fowl to intimate that Man is carried away and

and born up by Wine, ſuch as a Bird in the Air by its Wings; *Cicorniger*, from the Horns which he ſometimes wears, the Symbols of the Beams of the Sun, which this God repreſented. *Carimbifer*, in Alluſion to the Ivy Branches named *Corymbi*, wherewith his Crown was ſometimes garniſhed. Several Names were given to the Women who celebrated his Feſtivals; they were called *Bacchanals*, from the Howlings and other Noiſe which they made. *Bimallonides*, becauſe they prattled with an unbounded Freedom. *Thyades*, becauſe heated with Wine, they roamed about like mad.

Q. I have heard of *Argus* and *Briareus*, who were they?

A. *Argus* was the watchful Keeper of *Jove's* Miſtreſs, ſet Centinel over her by *Juno*. The Poets feign that he had an hundred Eyes, ſome of which were placed before, and ſome behind, to watch *Io*, the Daughter of the River *Inachus*, whom *Jupiter* turned into a Cow upon *Juno's* ſurprizing him with her; the Meaning is, ſhe was put into a Ship who had a Cow upon its Forecaſtle. *Mercury*, at the Command of *Jupiter*, with his delightful Muſick, locked up all his Eyes in Slumber, and killed him. *Juno* placed his Eyes in her Peacock's Tail, in Remembrance of him. *Macrobius* maketh his Eyes the Stars, and *Mercury* the Sun, which by their Appearance killeth them, that is, extinguiſheth their Light. *Sat. i. 19.*

To clear up this Fable, *Io*, the Prieſteſs of *Juno*, was beloved of *Jupiter Apis*, King of *Argos*, *Niobe* his Wife, who was likewiſe called *Juno*, having conceived a Jealouſy of her, put her under the Guard of her Uncle *Argus*, a Man extremely vigilant, which made the Poets give him ſo many Eyes.

Briareus was the Son of *Titan* and *Terra*, an huge Giant, whom Men call *Ægeon* (*Hom. Iliad i. 403.*) The Poets feign him to have had an hundred Arms, and fifty Heads. At the Deſire of *Thetis*, the Daughter of *Neptune*, he went into Heaven to aſſiſt *Jupiter* againſt the rebellious Gods, and put an End to the Mutiny; but he afterwards rebelled with his Brethren, inſomuch, that *Jupiter* ſtruck him with his Bolt, and laid him under Mount *Ætna*. See *Virgil, Æn. x. 565, &c.*

Q. Who were the Gods called *Cabiri*?

A. If we may believe *Sanchoniathon*, the *Cabiri* were Natives of *Phenicia*: That Author speaks of them in two Places of the Fragment; he makes them to be descended from *Sydik*, and confounds them with the *DioscURI*, likewise called *Cabiri*, *Corybantes*, *Samothraces*. In the second Place, where he mentions the same Gods, he tells us, that *Chronos* gave two of his Cities, namely *Byblos* to the Goddeffs *Baaltis*, and *Beryla* to *Neptune* and the *Cabiri*, &c. It appears therefore from that ancient Author, that the *Cabiri* were the Sons of *Sydik*, and that they dwelt at *Beryla* of *Phenicia*; and as the Descendants of this *Sydik*, whoever he was, were deified, it is highly probable the *Cabiri* were so too, and that it was in the City now named they first received religious Worship. It is therefore certain, that the *Cabiri* were *Phenician* Gods; their very Name is a Proof of it. *Damascius* in *Photius*, speaking of *Esculapius*, one of the Sons of the same *Sydik*, expressly says: *Esculapius*, who was at *Beryla*, is not an *Egyption*, but a *Phenician* by Birth; for among the Sons of *Sydik*, who were stiled *DioscURI* or *Cabiri*, the eighth was called *Esmunus* or *Esculapius*.

If we would know, in the next Place, how many *Cabiri* there were, and what their Names, we shall find great Diversity of Opinions among the Ancients. As the Sons of *Sydik*, according to *Sanchoniathon*, were denominated *Cabiri*, we must admit eight of them, if we follow his Opinion, since *Esculapius* was his eighth Son. *Strabo* reckons only three *Cabiri*, and tho' he subjoins three Nymphs *Cabaridal*, that does not encrease the Number of these Gods, since they had either Sex indifferently given them. *Tertullian* likewise restricts their Number to three: *Tres aræ trinis Diis parent magis potentibus; eosdem Samothraces existimant*. Some Authors admit only two *Cabiri*, to whom they also give different Names; for some call them *Jupiter* and *Bacchus*, and others *Cælus* and *Terra*. The old Scholiast upon *Apollonius*, assures us, that *Mnaseas* reckoned three, which he called *Αχιεργός*, *Achiergus*, *Αχιεργός*, *Achiocersu*, *Αχιεργός*, *Achiocersus*. Lastly, *Dionysiodorus* adds a fourth, namely, *Camillus*, or *Mercury*. *Bochart*, who of all the Moderns has given the most happy Interpretation of these Names, derives them from the
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Phenician Language, and thinks the firſt denotes *Ceres*; the ſecond *Proſerpine*; the third *Pluto*; and the fourth *Mercury*. *Reland*, who has made a learned Diſſertation upon the *Cabiri*, admitting the Names of the four to be as I have given them, concludes they were the Gods of the Dead. That *Ceres* was the Earth that covered them; *Pluto* and *Proſerpine*, the infernal Regions where they came to dwell; and *Camillus* or *Mercury*, the God who conducted them thither.

We learn from the Ancients what were the Ceremonies uſed upon thoſe who were initiated into thoſe Myſteries. The Perſon to be initiated was ſeated on a Throne, had a Crown of Olive ſet upon his Head, his Belly bound with a purple Ribband, and the reſt of the initiated danced around him. See *Plato's* Dialogue of *Euthydemus*; *Dion. Chryſ.* Orat. 12. *Proclus*, lib. vi. cap. 13.

So valuable was this Initiation that *Agamemnon*, *Ulyſſes*, and the other Heroes of the *Trojan War*, were deſirous to receive the ſame Honours; ſee *Diodorus*, *Apollonius*, *Plutarch* in *Alexander*, *Suidas*, &c. *Macrobius* informs us, *Sat.* lib. iii. c. 4. that *Tarquineus* the Son of *Demaratus* the *Corinthian*, was alſo initiated into theſe Myſteries; as likewiſe *Philip* the Father of *Alexander the Great*, and ſeveral others.

According to all the Ancients the *Cabiri* were of the Number of the great Gods; now, no ſuch Thing is ſaid of the *Corybantes*, the *Curetes* or the *Idæi Daëtyli*. The Account which the beſt Authors give of the *Daëtyli* is, that they were Natives of the Iſland of *Crète*, that they were the firſt who found out the Art of forging Iron, after the burning of Mount *Ida*. The Account given of the *Curetes*, that they had the Care of *Jupiter* in his Infancy, who made it their Buſineſs to hinder his Cries from being heard, by clashing upon their Spears, and dancing about him: This by no means agrees with what Antiquity relates of the *Cabiri*. As for the *Corybantes*, theſe were the Priests of *Cybele*, who in the Myſteries of that Goddeſs leaped and danced about her, and made a wild Kind of Noiſe with their Arms. The *Telchines* were accounted a Sort of Wizards, who travelled the Country to tell Fortunes, and to attract the Admiration of the Populace, who are always apt to admire what carries an Air of marvellous.

Q. How came the *Golden Calf* to be worshipped by the *Israelites* as God?

A. *Apis*, the Son of *Jupiter* by *Niobe* the Daughter of *Phoronaus*, called also *Serapis* and *Osiris*. He was King of the *Argives*, and married *Isis* the Daughter of *Inachus*. He left his Kingdom to his Brother *Ægialeus*, and passed over into *Egypt*, where he civilized the Inhabitants, taught them to sow Corn and plant Vines, and so obliged them that they made him their King, and worshipped him after his Death in the Form of an Ox, a Symbol of Husbandry, in Imitation of whom, the *Israelites* that came from thence made their *Golden Calf*, as the *Egyptians* had that of the Ox *Apis*. The Prophet *Amos*, ch. v. ver. 26. upbraids them for having led about in the Wilderness the Tabernacle of the God *Moloch*, the Image of their Idol, and the Star of the God *Rempbam*. By this it appears that the *Hebrews*, who derived from the *Egyptians* that fatal Propensity which they had toward Idolatry, imitated them but too often, not only in the Solemnity of the *Golden Calf*, but also in the Ceremonies of their Procession, lodged in a Tabernacle the Figures of a Star, and a Divinity acknowledged to be the King of those who adored him; that is the God of *Egypt*, the Sun or *Osiris*, and others whom that superstitious People believed to have rescued them from Bondage, and who said *Exod.* 32. *Behold the Gods, who have brought thee out of Egypt.*

Q. Who was the Goddess *Camæna*?

A. *St. Augustine* places *Camæna* among the *Roman* Divinities, as the Goddess who presides over Songs; but as this is an Epithet given to the *Muses*, it is probable that she was not distinct from them; I shall therefore speak of her when we come to the *Muses*.

Q. What was *Chaos*?

A. *Hesiod*, in his *Theogony*, says, that in the Beginning was the *Chaos*; after this *Terra*, the Earth; then *Love*, the fairest of the immortal Gods. *Chaos* engendered *Erabus* and *Night*, from whose Mixture was born *Æther* and the Day. *Terra* formed afterwards *Cælus*, or Heaven, and the Stars, the Mansion of the immortal Gods: She likewise formed the Mountains, and by her Marriage

riage with *Cælus*, ſhe brought forth *Oceanus*, the Ocean, and with him *Cæus*, *Crius*, *Hyperion*, *Japetus*, *Theſa*, *Rhea*, *Themis*, *Mnemoſyne*, *Pæbe*, *Tithys* and *Saturn*. She engendred likewise the *Cyclops*, *Bronte*, *Sterope* and *Argo*, who forged the Thunder *Jupiter* was armed with. Theſe *Cyclops* reſembled the other Gods in every Thing except that they had but one Eye in the Middle of their Foreheads. They were the Sons of *Neptune* and *Amphitrite*; they were Aſſiſtants to *Vulcan* in making *Jupiter*'s Thunder-bolts. *Polyphœnus*, *Brontes* and *Steropes* are of moſt Note among the Poets. They were an ancient People inhabiting the Iſland of *Sicily*, which were mighty great Men, whence the Poets gave them the Name of Giants; from the *Cbaos* to the Year 1748 inclusive, it is 5698 Years.

Q. Who were *Caſtor* and *Pollux*, and how came they to be made Gods?

A. *Caſtor* and *Pollux* were two of the principal *Argonauts*, who diſtinguiſhed themſelves in the Expedition to *Colchis*, no leſs by their Piety to the Gods, than by their Courage and Valour. There is ſome thing ſingular in the Fable of their Birth. We are told, that *Leda*, the Wife of *Tyndarus*, King of *Sparta*, was beloved by *Jupiter*; that he, having found her upon the Banks of *Eurotas*, a River in *Laconia*, had *Venus* transformed into an Eagle, and he himſelf aſſumed the Figure of a Swan; who, being purſued by the Eagle, flew for Shelter into the Arms of *Leda*, who was with Child, and at the End of nine Months ſhe brought forth two Eggs, whereof the one produced *Pollux* and *Helen*, and the other *Caſtor* and *Clytemneſtra*; the two firſt were reckoned the Children of *Jupiter*, and the other two claimed *Tyndarus* for their Father. *Apollodorus* relates the Story otherwiſe, and ſays, *Jupiter*, being in love with *Nemefis*, transformed himſelf into a Swan, and metamorphoſed his Miſtreſs into a Duck, adding it was ſhe that gave *Leda* the Egg which ſhe had hatched, and that conſequently ſhe was the real Mother of the Twin-brothers. Some Authors, in order to explain this Fable, ſay, it has no other Foundation but the Beauty of *Helen*, and eſpecially the Length and Whiteness of her Neck reſembling that of a Swan. Be that as it will, the Conjecture of thoſe who will have it, that *Leda* had introduced her Gallant into the higheſt Apartment of her Palace,

Palace, which was uſually of an oval Figure, and called among the *Lacedemonians* *ἐνὸν* the Egg, which gave riſe to the Fiction of the Egg. Be that as it will, *Caſtor* and *Pollux* ſignalized themſelves by ſo many illuſtrous Actions, that they had a juſt Claim to be reputed Sons of *Jupiter*, which is the Import of *Dioſcūri*, the Name given them, and which they bore ever afterwards. It was in the Expedition to *Colchis* eſpecially, that thoſe two Heroes diſtinguiſhed themſelves, and rendered themſelves worthy of the Name they bore. *Pollux* flew the famous *Ayebus*, who challenged all the World at the Gauntlet-fight; this Victory, and that which he gained afterwards at the Olympic Games, which *Hercules* celebrated in *Elis*, made him be reckoned the Heroe and Patron of Wreſtlers, while his Brother *Caſtor* diſtinguiſhed himſelf in the Race, and in the Art of breaking Horſes, as *Horace Carm.* lib. i. ſays after *Homer*, who calls himſelf a Breaker of Horſes. Theſe two Heroes, after the Expedition to *Colchis*, ſignalized themſelves by Sea, and cleared the *Archipelago* of the Pirates who infeſted it, which ſerved, not a little after their Death, to make them paſs for two Divinities friendly to Sailors. We are told, that during a Storm at Sea two Fires were ſeen to play around the Heads of the *Tyndaridæ*, and very ſoon after the Storm ceaſed. Theſe Fires, which often appear at Sea in Time of a Storm, were afterwards reckoned the Fires of *Caſtor* and *Pollux*. When two of them were ſeen at a time, it was a Prognostic of fair Weather; when only one of them appeared, it was an infallible Sign of an approaching Storm, and then they invoked the Aid of theſe two Heroes. As *Pollux* was reputed immortal, being the Son of *Jupiter*, we are told he ſupplicated his Father to put him to Death, or to ſhare his Immortality with his Brother. *Jupiter* heard his Prayer, ſo that when *Caſtor* recovered Life, *Pollux* loſt it; and when *Pollux* returned into the World, *Caſtor* re-entred the Kingdom of the Dead. This by the way, is that alternative Life and Death of which the Poets have ſaid ſo much after *Homer*, *Odyſſ.* lib. ii. and *Pindar*, and which *Virgil*, *Æneid*, lib. vi. The Foundation of which Fiction is, that the two Princes I am ſpeaking of being dead, and advanced to the Rank of the Gods, they formed in the Heavens the Sign of the Twins; and becauſe one of the two Stars, of which it is
composed

composed, ſets when the other riſes, hence the Fable now mentioned took its Birth. *Caſtor* and *Pollux* lived in the Year of the World 2711: — To the Incarnation, makes 1289 Years; to which add 1750, makes in all 3039 Years ſince their Time.

Q. Who were Contemporaries with *Caſtor* and *Pollux*?

A. *Abimelech* uſurps the Kingdom of *Iſrael*. *Belus* was King of *Babylon*. *Jaſon's* Expedition with the *Argonauts*. *Pliſthenes* King of *Argos*. *Adrastus* King of *Sicyon*. *Priamus* King of *Troy*. *Brenner* King of *Germany*. *Chiron* the firſt and great Phyſician; he was the fifth Son of *Saturn* and *Phillyra*; he taught *Æſculapius* Phyſic, *Apollon* Muſic, and *Hercules* Aſtronomy, and was Tutor to *Achilles*. No Poets, no Hiſtorians at this Time.

Q. Who was *Ceres*, and how came ſhe to be made a Goddeſs?

A. *Ceres* was the Daughter of *Saturn* and *Ops*, the Goddeſs of Corn and Tillage. She had by *Jupiter* one Daughter, named *Proſerpina*, whom *Pluto* privately enticed away, and took with him into his infernal Kingdom. *Ceres* miſſing her, and not knowing what was become of her, lighted Torches on Mount *Ætna* (where they have burnt ever ſince) and ſought for her all the World over; in her Travels ſhe came to King *Eleuſius*, and undertook the Tuition of his Son *Triptolemus*. When he was come to Age, ſhe provided him a Chariot drawn with winged Dragons, that he might travel through the World, and teach People Huſbandry, who lived before on Acorns, and other natural Productions of the Earth. Afterwards, hearing that her Daughter was carried away by *Pluto*, ſhe went to *Jupiter*, and complained to him of the Injury done her. *Jupiter* granted that ſhe ſhould return back, upon Condition ſhe had taſted nothing in Hell whilſt ſhe was there; but it being proved by the Witneſs of *Aſcalaphus*, that ſhe had eaten ſome of a Pomegranate, as ſhe walked in *Pluto's* Orchard, all Hopes of Return vaniſhed; wherefore, in Revenge ſhe turned *Aſcalaphus* into an Owl. At length, *Jupiter*, to eaſe his Siſter's Grief, granted that her Daughter ſhould live half the Year below with her Huſband, and the other half with the Gods above. *Ceres* lived in the Year of the World 2700,

at the Birth of *Christ* 1300 Years, to which add 1750, makes 3050 Years since *Ceres's* Time.

Q. Who were Contemporaries with *Ceres*?

A. *Anabos* King of *Babylon*. *Laomedon* King of *Troy*. *Phaestus* King of *Sicyon*. *Anchises* the Father of *Aeneas*. *Faunus* King of the *Abrigens*. *Galateus* King of *Gaul*. *Linus* the Son of *Apollo* and *Terpsichore*, a *Theban*, who taught Music and Letters; he was Master to *Orpheus* and *Hercules*. No Poets, no Historians at this Time.

Q. What were the *Eleusinian* Mysteries, and other Feasts of *Ceres*?

A. The *Sicilians*, in Gratitude for the Obligations they lay under to *Ceres*, founded Feasts and Mysteries to perpetuate the Memory of her good Services. The Time of the Year marked out the Reason of their Institution, since they were celebrated a little before the Harvest in Honour of *Proserpine*, and in Seed-time in Honour of *Dio*. Both their Feasts were celebrated with a great deal of Solemnity; and *Diodorus Siculus* informs us, that in the latter, which lasted six Days, they represented Men's ancient manner of living before the Invention of Agriculture.

The Inhabitants of *Attica*, gratefully affected with the Services of *Ceres*, as well as the *Sicilians*, distinguished themselves also by Feasts instituted to her Honour. The former was called *Proerosia*, because it was celebrated before sowing and tilling; and the Goddess was termed *Proerosia*, according to the Custom of the Ancients, who gave their Gods as many Names as they had Feasts and Temples. The second celebrated at *Athens* sometime after, namely, about the Middle of *October*, was named *Thesmophoria*, that is, *The Feast of the Legislatress*; it was instituted by *Tritolemus*; but some *Egyptian* Ceremonies, afterwards added, that had a Reference to *Orpheus* and the *Danaids*, made some Ancients say, that it was the Feast of *Isis* and *Osiris*, propogated from *Egypt* to *Greece*. This Feast lasted five Days at *Athens*, and two Women, born of lawful Wedlock, were chosen every Day to preside therein; and took Care to have Sacrifices offered according to their Means, by the Hands of a Priest, named *Stephanophorus*, or crowned. They set out from *Athens* to *Eleusis*, when they performed Sacrifices on the second of the

the Month *Pyaneſſion*, which answers in Part to our *October*; and that Day was called *Anodes*, that is, *the Aſcent* becauſe they went up to *Eleuſis*. The ſame Women bore upon their Heads the Books of the Laws of *Dio*, and ſung Hymns to her Honour. When they arrived, they lived very reſervedly, remote from the Company of Men, and appeared in a modeſt Habit, and without Crowns upon their Heads; abſtaining, eſpecially, from eating of Pomegranates, whoſe Fruit had been ſo fatal to the Goddeſs: They even faſted the third Day, which they paſſed in the Temple of *Ceres*, ſitting at the Feet of her Altars. Then they rallied one another to promote mutual Laughter, as *Baubo* had done to *Ceres*, when ſhe came into her Hut.

Laſt of all, they performed Sacrifices in ſecret, the Ceremonies whereof were not allowed to be divulged. The Feaſt ended with a Sacrifice named *Zemina*, that is, *of Atonement*, being deſigned to expiate the Faults they had committed during the Solemnity.

The third Feaſt was celebra in the Month of *December*, and was called *Aloa*, from the Word *Alos*, which ſignifies *a Barn-floor*; becauſe that was the Time when they uſed to thresh the Corn, and to be in the Barns. But the moſt ſolemn was, that which was celebrated at *Eleuſis*, in the Month of *Auguſt*; it was named by way of Excellency, *the Myſteries*. By whom this Feſtival was inſtituted is not agreed. Some Authors will have it to have been by *Erechtbeus*, others by *Mufeus*, or *Eumolpus*, or *Orpheus*; it was the Month *Boedromion*, which answers in Part to our Month of *Auguſt*. Theſe Things had given riſe to its Inſtitution; the Invention of Agriculture, the Laws of *Ceres*, and the other Adventures which beſel her at *Eleuſis*; and the Memory of all theſe was kept up by particular Ceremonies. See, *Menſius*, in his Treatiſe of the *Eleuſian Myſteris*, and *M. le Clerc*, *Bibl. Univ.* Tom. vi. Thus this Solemnity comprehended the Myſteries of all the reſt.

The *Eleuſinian Myſteries* were of two Sorts, the greater and the leſſer; one Qualification requiſite to both was, to be able to keep a great Secret. Though *Triptolemus* had appointed that no Stranger ſhould be capable of being initiated into the great Myſteries, yet *Hercules*, to whom they durſt reſuſe nothing, demanded to be admitted to them,

them, and upon his Account other Ceremonies were inſtituted, which they called the leſſer Myſteries, and theſe were celebrated afterwards at *Agra* near *Athens*. Thoſe who were ambitious of being admitted to them, repaired to this Place in the Month of *November*, ſacrificed to *Jupiter*, and kept the Victims to lay under his Feet, when they were purified upon the Banks of the River *Hoffus*. We know not exactly what Sorts of Ceremonies were made uſe of in thoſe Purifications; only that Salt was there employed, Leaves of the Laurel-tree, Barley and Crowns of Flowers, Sea-water and River-water: He who performed the Ceremonies was called *Udranus*, becauſe he poured Water upon the Candidates for the Myſteries. It was alſo neceſſary, during the whole Time, to keep chaſte; and, laſt of all, to ſacrifice a Sow with young. Theſe leſſer Myſteries ſerved as a Preparation for the greater, which were celebrated at *Eleuſis*; and by their Means Perſons were initiated into the ſecret Ceremonies of *Ceres*. After having paſſed thro' a great many Trials, the Perſon was *Myſtes*, that is, qualified for being very ſoon initiated into the Myſteries, and to become *Epoples*, or the Witneſs to the moſt ſecret Myſteries, which was not procured till after five Years Probation; during which he might enter into the Veſtible of the Temple, but not into the Sanctuary; and even when he was *Epolis*, and enjoyed that Privilege, there were ſtill many Things, the Knowledge whereof was reſerved to the Priests alone.

When one was initiated, he was introduced by Night into the Temple, after having his Hands waſhed at the Entry, and a Crown of Myrtle put upon him. Then was opened a little Box wherein were the Laws of *Ceres*, and the Ceremonies of her Myſteries; and after having given him thoſe to read, he was to tranſcribe them. A ſlight Repaſt, in the Memory of that which the Goddeſs had got from *Baulo*, ſucceeded this Ceremony; after which, the *Myſtes* entered into the Sanctuary, over which the Priest drew the Veil, and then all was in Darkneſs in the Twinkling of an Eye. A bright Light ſucceeded, and exhibited to View the Statue of *Ceres* magnificently adorned; and while they were attentive in conſidering it, the Light again diſappeared, and all was once more wrapped up in profound Darkneſs. The Peals of Thunder that were heard, the Lightnings that flaſhed from all Hands, the
Thunder

Thunder that broke in the miſt of the Sanctuary, and a thouſand monſtrous Figures that appeared on all Sides, filled the Initiated with Horror and Conſternation ; but the next Moment a Calm ſucceeded, and there appeared in broad Day-light a charming Meadow, where all came to dance and make merry together. It is probable, that this Meadow was in a Place incloſed with Walls behind the Sanctuary of the Temple, which they opened all of a ſudden, when the Day-light was let in ; and this Scene appeared the more agreeable, that it ſucceeded a Night when nothing but doleful and hideous Objects were to be ſeen. There it was that amidſt Jollity and Mirth all the Secrets and Myſteries were revealed ; according to ſome Authors, the moſt unbounded Licentiousneſs reigned ; the *Myloſs* (the Figure of a *Vulva*) was there exhibited, which the *Sicilians* bore about in the Feaſts of *Ceres*, and *Tertullian* adds the *Phallus* (the Figure of a *Penis*) of the *Egyptians*. But after all we know not well what paſſed there, theſe Myſteries having been long kept an impenetrable Secret ; and had it not been for ſome Libertines, who got themſelves initiated in order to divulge them, they had never been brought to light. This much is true, that the greateſt Modeſty, and even a pretty ſevere Chaſtity was exacted from the *Myſtæ* and Women who preſided over the Feaſts of this Goddeſs. The Purifications and Oblations that were there practiſed, would make one imagine they were not ſo diſſolute as ſome Authors have alledged ; unleſs we will ſay, that the Abuses, which the Fathers of the Church ſpeak of, were not of the primative Inſtitution, but had only crept into them afterwards. The Night being ſpent in theſe Ceremonies, the Prieſt diſmiſſed the Aſſembly with ſome barbarous Words, which ſhews that they had been inſtituted by a People who ſpoke another Language. (Theſe Words were *conx* and *onx pax*, which *M. le Clerc* takes to ſignify *to watch and do no Evil*) namely, by the *Egyptians*. In a Word, that they were the ſame, as has been already ſaid, with the Myſteries of *Isis*, but to which the *Greeks* had, in Proceſs of Time, added a great many Ceremonies of their own.

2. What do you ſay of the Miniſters who officiated in theſe Feſtivals ?

A. The firſt was a *Hierophantes*, or a *Myſtagogus*, that is, a Man who ſhews the ſacred Things, he was likewiſe ſome

ſome times called a *Prophet*, and the Initiated were not permitted to mention his Name to the Profane. This *Hierophantes* was to be an *Athenian* of the Family of the *Eumolpidæ*, of a certain Age, with other Qualifications preſcribed by the Laws, and eſpecially to keep a perpetual Continence. The ſecond was a *Daducus*, or *Torch-bearer*; the third, a *ſacred Herald*; the fourth, a *Minifter of the Altar*; this was a young Man who put up Prayers in Behalf of the Aſſembly, and was ſubject to the ſuperior Miniſters. Beſides theſe four Miniſters, there were two Prophets to do ſacrifice, and five Delegates to ſee that all Things were performed in order; the firſt was called the *Krius*, and the other four *Epimæletes*.

The Feaſt of Initiation laſted nine Days; the firſt was called *Ægyrmos*, or *the Day of the Aſſembly*; and it was taken up in the Ceremonies I have been ſpeaking of; on the ſecond, the *Mystæ* were ſent to the Sea to bathe themſelves; on the third was a ſacrificed Barbel with Flowers and Cakes; on the fourth, Oxen were yoked in a Chariot whoſe Wheels were made like Drums; the Women walked along with the Chariot, crying, *Hail Mother Dio!* and bearing little Boxes, in which were Cakes, Wool, Pomegranates and Poppies. None of the Profane durſt look upon this Chariot; and whoever happened to be at the Windows were obliged to withdraw; on the fifth Day, they walked the Streets all Night long, in Imitation that *Ceres* had made for her Daughter; on the ſixth, they carried from *Eleuſis* to *Athens* a large Statue of a young Man, crowned with Myrtle, and bearing in his Right-hand a Torch; him they called *Jacchos*, a Name which *M. le Clerc* derives from the *Phœnician Eaah*, an Interjection of Joy and Transport: And indeed, this accompanied with loud Ejaculations of Joy and with Dancing; and it is very probable, that it repreſented thoſe who accompanied *Ceres* in her Affliction; on the ſeventh, were celebrated the *Gymnic Games*, where the Combitants were naked; theſe were the moſt ancient Games of *Greece*, inſtituted in the Memory of the Invention of Tillage; the eighth Day was employed in imitating thoſe on whom the Ceremony had not hitherto been performed. This Day was termed *Epidaufia*, becauſe *Eſculapius* had arrived on that Day from *Epidaurus* to be initiated; a Favour which they were very willing to grant him;

him; the ninth was employed in filling two Veſſels with Water, after which they were emptied in pronouncing ſome Words, whereby, it ſeems, they ſupplicated the Goddeſs for Rain, to fructify the Earth, and that Day was termed *Plemechoe*, a Word importing, *an Earthen Veſſel flat at Bottom*.

Q. How came the *Cæſars*, the *Roman Emperors*, to be made Gods?

A. The *Romans* having put the City into the Number of the Gods, we need not doubt but they would raiſe *Romulus*, the Founder of both their City and Empire, to the ſame Rank. In the Year of *Rome* 37, on the 7th of *July*, as *Dionyſius Halicarnaſſus*, lib. i. *Plut.* on *Rom.* ſays, as *Romulus* was haranguing his Soldiers in a Plain near the God's Pond, whither the Senate had accompanied him, there aroſe a Storm, mingled with Hail and Thunder, ſo terrible, that almoſt all retired, except the Senators, who, taking Advantage of this Conſternation, tore their Prince in Pieces; and whether they had carefully concealed him, or had each of them taken one of his Members, which they concealed under their Robes, ſo it was that *Romulus* appeared no more, nor was there any Veſtige of this Parricide to be found. The Storm being over, thoſe who had withdrawn returned, and aſked the Senators about their King, by whom they were told, that he was ſuddenly carried away in a fiery Whirlwind, and that Heaven had ſnatched him from the Earth; that in ſhort, they had Reaſon to conſole themſelves under this Loſs, ſince, inſtead of a King, who ought indeed to be very dear to them, they would have among the Gods a Protector, who was never to abandon them.

The *Romans*, ſatisfied with ſeeing their Founder ſeated among the Gods, did not think of raiſing their other Kings, nor any of their great Men to the ſame Dignity for ſeveral Ages; till at length, upon the Loſs of their Liberty under *Julius Cæſar*, they ſuffered *Auguſtus* his Nephew and Succeſſor to give him Deification, ſpreading a Report, that *Venus* had come, as we read in *Ovid's Metamorph.* Book xv. into the Middle of the Senate, at the Time of that great Man's Aſſaſſination, and placed her Kinfman among the Stars. A new Star, or rather a Comet, which appeared that Year, as *Suetonius* tells us, favoured

favoured the Apotheosis, and it was easily believed to be the Soul of that Prince. Temples were built to him, wherein Sacrifices were offered, and his Statue was always represented since with a Star over his Head. But to say the Truth, this Deification came somewhat too late; the Times were not so fertile in Divinities as of old. Whatever Veneration was paid to the Grand-Nephew of *Cæsar*, this Deification did not Fail to provoke some to rally him; some called him the Puppet-maker, others said he took care to fill up the Vacancies in Heaven, which had received no new Colony for a long Time. But *Augustus* made a Jest of those Scoffs, not doubting but he himself should one Day receive the same Honours. For the great Affair is once to establish a new Fashion. His Hope was not vain, they did not so much as defer the Ceremonies till his Death; and, according to *Appian*, he was hardly of the Age of eight and twenty when he was acknowledged a tutelar God in all the Cities of the Empire.

The deifying Spirit raged afterwards to such a Degree, that they gave a Place among the Gods, not only to the most wicked Emperors, as, *Tiberius*, but also to the most stupid of them, as, *Claudius*. Several Empresses had the same Honours. I refer my Reader to *Suetonius*, who is the only Biographer that has written the Lives of the Twelve *Cæsars*.

Q. Who were Contemporaries with *Romulus*, *Julius* and *Augustus Cæsar*?

A. *Romulus* lived in the Year of the World 3098, which was 902 Years before Christ, to which add 1750, makes 2652 Years since his Time. His Contemporaries were *Micah* the Prophet, *Artycas* King of *Media*. *Julius Cæsar* lived in the Year of the World 3894, 106 Years before Christ, to which add 1750, makes 1856 Years since his Time. His Contemporaries, *Ptolemy Dionysius*, the second King of *Egypt*, marries *Cleopatra* and expels her, she flies to *Cæsar*, who received her, and had a Son by her. Learned Men. *Marcus Tullius Cicero*, *Cornelius Nepos*, *Crispus Salustius*, *Craitppus* the Philosopher.

Octavius Cæsar Augustus, being *Julius Cæsar*'s Sister's Son, was adopted and succeeded him; he lived in the Year of the World 3910, before Christ 90 Years, to which add 1750, makes it 1840 Years since his Time. *Tiridates* King of the *Persians*, *Arterius Musa* cures *Augustus*,

gustus, brings great Honour to the Profeſſors of Phyſic. Poets, *Virgilius*, *Horatius Flaccus*, *Mecænas*, *Nicolas*, *Damaſcenus*, *Polamon* of *Alexandria* the Philoſopher.

Q. How came *Cham* to be made a God?

A. *Oſiris* is the ſame as *Mizram*, the Son of *Cham*, who peopled *Egypt* ſome Time after the Deluge, and who, after his Death, was taken into the Number of the Gods, according to the Cuſtom of raiſing to that Dignity thoſe who founded Empires; and the Reaſon why the Ancients call him the Son of *Jupiter*, is, that he was the Son of *Ham* or *Hammon*, whom he himſelf had acknowledged as a God. *Marſham* takes *Oſiris* to be *Ham* himſelf, known under the Name of *Menis* at the Head of the *Dynaſties*, who ſucceeded to the Gods and Demi-gods; he confirms his Opinion, by the Remark which *Africanus* had drawn from *Manetho*, concerning the firſt King of *Egypt*, whom a Crocodile had devoured; which agrees perfectly to *Oſiris*, ſlain by *Typhon*, who was repreſented under the Figure of that cruel Animal. The Learned are obliged to allow that *Oſiris* was one of the firſt of *Noah's* Deſcendants by *Ham*, and that he governed *Egypt* a few Years after the Diſperſion which happened in the Time of *Peleg*. It was unqueſtionably from this Branch of *Noah's* Sons that *Egypt* got its firſt Inhabitants. This Country is frequently ſtilled in the ſacred Books, the Land of *Mizraim*, or *Meſtraim*, and there Mention is made of the City of *Ammon*. Now there is no doubt but that *Ammon* is the ſame with *Ham*, whoſe Name has been ſoftned by ſuppreſſing the firſt Conſonant. *Ham* lived in the Year of the World 1140, 2860 before Chriſt, to which add 1750, makes it 4610 Years ſince his Time.

Q. Who were Contemporaries with *Cham* or *Ham*?

A. *Noah* his Father, *Shem* and *Japhet* his Brothers. *Ham* poſſeſſed, and his Poſterity reigned in *Syria*, *Arabia* and *Africa*; *Shem* in the Eaſt and South of *Aſia*; *Japhet* (or *Japotus*) in the North or Weſt of *Aſia*, and in *Europe*. No Poets, no Hiſtorians at this Time.

Q. Who was *Chamos*, and how came he to be made a God?

A. *Chamos*, whoſe Name comes from an *Arabick* Root, that ſignifies, to haſten, to go quickly, was the ſame as
Beck-

Beel-phegor, and the *Moabites* worshipped him under that Name, as may be ſeen in the Book of *Kings*, 1 *Kings* xi. 7. where this Idol, whoſe Worſhip *Solomon* ſtilled the Abomination of the *Moabites*, whom the Scripture calls the People of *Chamos*, Num. xxi. 29. *Woe to thee Moab, thou art undone, O People of Chamos; he hath put his Sons to flight, ſaith the Lord by the Mouth of Moſes.* *Solomon* eſtabliſhed the Worſhip of this God, 1 *Kings* xi. 7. Then *Solomon* built a Temple to *Chamos*, the Idol of *Moab*, in the Mount over againſt *Jeruſalem*. This Temple, which that Prince built to pleaſe one of his Wives, was afterwards deſtroyed.

The *Ammonites* worſhipped this Divinity, as appears from the Words of *Jephtha* to the King of that People, *Judges* xi. 24. *What your God Chemosh, ſays that Judge of Iſrael, has given you, belongs to you; why will ye have us not to poſſeſs what our God hath given us.* As *Chamos*, according to *Macrobius*, was the Sun, *Chemos* muſt alſo have repreſented the ſame Luminary, ſince his Worſhip was propagated from *Egypt* and *Lybia* to *Arabia*, where the *Moabites* lived. To be ſure the Name *Chemosh*, importing, *to make faſt, to go faſt*, perfectly well agrees to the Sun, to whom the Scripture ſays, *He rejoiceth as a Giant to run his Courſe.*

Q. How came *Cloacina* to be made a Goddeſs?

A. The Occaſion of her being made a Goddeſs, was a Statue, found accidentally in a common Sewer at *Rome*, gave *Titus Tacitus* a Handle to conſecrate it under the Name of *Cloacina*; *Lactantius*, *St. Cyprian* and *St. Auguſtine* makes mention of this Goddeſs, upon whoſe Account they have not failed to ridicule the *Romans*.

They had full as good a Handle for Ridicule from their God *Cropilias*, as to whom you may read a Diſſertation in the Continuation of the *Miscellanies of Literature* by Father *Deſmolets*. Time has preſerved us a Figure of this ridiculous Divinity, which repreſents a young Child in the Poſture of that indecent Action, whence this God has his Name, *The God of a Faſt or Faſting*.

The Goddeſs *Mephitis*, or of ill Savour, naturally comes in here. *Servius*, upon that Paſſage in *Virgil*, *Æn.* vii. *Sævumque exhalat opaca Mephitite*, ſays, that this Goddeſs may

may possibly be *Juno*, taken for the Air, because it is by Means of the Air that bad Smells are communicated.

We know little more about the Goddess *Heres*, who received Thanks of those who entered upon any Inheritance. Accordingly her Name imports, that she was the Divinity of *Hiers*.

Stata Mater, or Goddess *Stata*, was worshipped at *Rome* in the publick Market-place; but as this obliged them to kindle great Fires in the Night-time, which might have occasioned some Burning, every private Person contented himself with paying his Devotion to her in his own House.

The God *Ridiculous* derived his Original from a panick Fear with which *Hannibal* was struck when he was advancing to besiege *Rome*, a Terror, with which, said they, the Gods, Protectors of *Rome* had smote him; and to eternize the Memory of this Event, which obliged the *Carthaginian* General to return back, they erected a Temple to the God *Ridiculus*, without the *Porta Capena*.

The Goddess *Feronia*, whose Name comes from the Verb *fero*, to bring Relief, or from the Town *Feronia* near Mount *Soracle*, was, according to *Servius*, the Patroness of enfranchised Slaves, who had a great many Offerings presented to her; this Goddess being in high Veneration thro' all *Italy*. *Servius* will have her to be the same with Virgin *Juno*. The *Romans* appropriated to this Goddess the Care of the Woods and Orchards. She had a Temple at the Foot of Mount *Soracle*, where an annual Sacrifice was offered to her, and they tell us, it was such as were filled with the Spirit of this Goddess, that walked bare-footed upon Coals without being burnt or suffering any Harm; *Horace*, lib. i. sat. 5. mentions the Homages that were paid to this Divinity, in washing the Face and Hands, according to Custom, in the sacred Fountain that flowed near her Temple, *Ora manusque triâ lavimus, Feronia, lymphâ*.

We are altogether Strangers to the Foundation of the Goddess *Furina*, tho', if we may rely upon *Cicero*, she was the same with the *Funes*.

St. Augustine places also among the *Roman* Divinities *Camæna*, the Goddess who presided over Songs; but as this is an Epithet given to the *Muses*, it is probable that she was not distinct from them.

The

The Goddeſs *Carna* was thought to preſide over the vital Parts, and therefore they invoked her to preſerve the Entrails ſound. She had a Temple upon Mount *Celivus*, where a Sacrifice was offered to her, conſiſting of boiled Beans and Lard.

Collaſtria and *Vallonia*, the firſt according to St. *Auguſtine de Civ. Dei*, was the Guardian of the Mountains, and *Vallonia* of Vallies, For nothing was left upon the Earth without ſome titular Divinity. Thus *Educa* and *Eduſia* took care of the Meat and Drink; *Fructulia* of the Fruits; *Intercidona* of thoſe who wrought with the Hatchet, that they might not be wounded thereby. *Peta*, from the Word *petere*, to demand, was the Goddeſs over Demands. *Putia*, from *putare*, to lop, was the Goddeſs over thoſe who pruned Trees. *Rutina*, from *Rus*, the Fields, was Goddeſs over the Fields. *Sentia*, the Goddeſs over good Thoughts and Deſires.

The Romans had alſo among their Gods *Anculics* and *Ancula*, whom *Festus* makes to have been the tutelar Deities of the Servant-maids, whence no doubt their name *Ancilla* is derived. For as there were Gods for every Station of Life, the Men-ſervants and Maid-ſervants muſt needs have had theirs.

Q. How came *Circe* to be made a Goddeſs?

A. *Hefiod*, in his *Theogony*, tells us, that *Circe* was the Daughter of the Sun and *Perſeis*, and Siſter to *Pafiphæ* the Wife of *Minos*; and the Sun, according to the ſame Author, was the Son of *Hyprion* and *Thra*, the Off-ſpring of Heaven and Earth. *Homer*, *Odyſs.* lib. x. adds that ſhe was Siſter to *Æles* King of *Colchos*, who lived in the Time of the *Argonauts*; ſome Authors, who reckon this Genealogy a Fable, will have it that this Princeſs paſſed for the Daughter of the Sun, only upon Account of the great Knowledge ſhe had of Plants and Medicines, whereof *Apollo*, or rather the Sun, was God; *Orpheus* makes her the Daughter of *Apollo* and *Aſterepo*, others, with *Diodorus*. take this Fiction to have no other Foundation but the Grand-father was called *Elius* or *Sol*, the Sun.

Circe devoted herſelf to the Study of Herbs, wherein ſhe ſucceeded ſo well as to find out ſeveral Remedies; but, as ſhe made uſe of her ſecret Art in taking Revenge of her Enemies

Enemies by Poison, hence ſhe paſſed for a Sorcerers. We are even told, that, having married the King of the *Sarmatians*, or of the *Scythians*, ſhe poiſoned him ; whereby ſhe became ſo odious to her Subjects, that ſhe was obliged to quit the Kingdom to retire to the Coaſts of *Italy*, into the Place which from that Time bore the Name of *Circe's Promontory*, upon the *Tuſcan Sea*, now *Monte Circello*.

Apollonius aſſures us, that *Apollo*, this Princeſs's Father, reſcued her from the Hands of her Subjects, who were going to have killed her, and transported her, in his Chariot to *Italy*, ; which imports, that ſhe happily made Eſcape, and againſt all probability, from the Vengeance of the *Scythians*, by the Means of ſome Ship with Sails. But notwithſtanding all theſe Authorities, I am of Opinion that this Princeſs had no Connection with *Medea*, who lived with her in the Time of the *Argonauts*, but Reſemblance of Character. I rely upon the Authority of *Strabo*, who very judiciously remarks, that *Homer*, having heard of *Jaſon's* Expedition to *Colchis*, and to the City *Æta*, which was the Capital thereof, and knowing all the Fables that had been vented concerning *Medea* and *Circe*, their Inchantments and Conformity of Manners, upon that Account, makes them to be related, wherein he has been followed by *Onomacritus* and *Apollonius Rhodius*. And if the ſame *Homer* has transported the Seat of *Circe* to the middle of the Ocean, it was to add a greater Air of the marvolous to the Relation which *Ulyſſes* gives of his Adventures to the *Phœaciſians*, who loved Fiction, and were too ignorant to be capable of confuting him.

As *Circe* lived much about the ſame Time of the *Trojan War*, it is credible enough that *Ulyſſes* arrived at her Palace, and that he actually fell in love with her. This at leaſt is the Sentiment of thoſe who affirm, that he had a Son by her, named *Telegonus*. The Charms of this Princeſs having made him neglectful of his Honour, as well as of his Companions, they plunged themſelves into the Pleaſures of a voluptuous Court ; which makes *Homer* ſay, ſhe had transformed them into Swine, and that he adds of *Mercury's* giving that Prince an Herb named *Moly*, it was probably wild Rue, whoſe Root is black, and the Flower white ; which makes *Ovid*, *Met.* lib. 14. ſay,

Paciſer

*Paciſer huic dederat ſtorem Cyllenius album.
Moly vocant ſupremi, nigra radice tenetur.*

by which Herb he evaded *Circe's* Charms, is to teach us, that, having at length recovered himſelf from his Remiſſneſs, he had given Counſel to his Companions to quit ſo dangerous an Abode. This Plant ſo difficult to be found, according to *Homer*, is the Prudence which *Ulyſſes* exerted in extricating his Soldiers from the Seat of Voluptuouſneſs; and it may be ſuppoſed, that all the Transformations, which *Homer*, *Ovid*, and the other Poets ſay this Princeſs wrought, were rather the Effects of her Charms and Beauty, than of her Magic, tho' *Horace's* *Epistle*, 2. 23. gives us plainly to underſtand it was the Potions ſhe gave that brought about the Wonders. You have heard, ſays he, of the Songs of the Sirens, and of *Circe's* Potions, had *Ulyſſes*, like his Companions, been ſo fooliſhly enſlaved to his Paſſions as to drink of the intoxicating Cup of that Sorcereſs, he muſt have ſunk himſelf into a beaſtly and ſottiſh Life, like thoſe impure Animals that delight to wallow in Mire and Dirt, under the Dominion of a baſe Proſtitute. This is the Tranſlation, I will give you this Text.

*Siaenum voces, & Circes pocula noſti ;
Quæſicum Sociis ſtultus cupidusque bibiſſet ;
Sub domina Meretrice fuiſſet turpis & excors,
Vixiſſet canis immundus, vel amical lutoſus.*

To ſupport the Character of an Enchantreſs, which they gave to *Circe*, they went the length of ſaying, that ſhe poſſeſſed the Art of drawing down the Stars from Heaven, to denote that Voluptuouſneſs degrades the moſt exalted Minds.

As the Princeſs we are now ſpeaking of excelled in that Art, and greatly ſurpaſſed the other Inhabitants of that Country, this is undoubtedly what made her to be reckoned the Daughter of *Apollo*, the God of Medicine, a Branch of which is the Knowledge of Plants.

In ſhort, what is more certain than any thing elſe in this whole Hiſtory is, that *Circe*, notwithſtanding her Inchantments and depraved Morals, had Divine Honours paid to her; in the Time of *Cicero* ſhe was ſtill worſhipped by the Inhabitants of the *Italian* Coaſts, where ſhe had fixed her Reſidence.

Boccace's

Boccace's Genealogy of the Gods, B. iv. ch. 14. ſays, there were two *Circe's* who came afterwards to be confounded; ſhe whom *Diodorus*, after *Hefiod*, calls the Daughter of the Sun, was much more ancient than *Ulyſſes*, ſince ſhe lived in the Time of the *Argonauts*, and was Siſter to *Ætes*; ſhe, at whoſe Court *Ulyſſes* ſpent ſome Time, and who reigned over the Coaſts of *Italy*, about the Time of the *Trojan War*, was the Daughter of the former *Circe*, the Grand-daughter of *Elius*, and Siſter to *Ætes* the Second. As few Authors diſtinguiſh theſe two *Circes*, and the two *Æteſes*, Kings at *Colchis*, no wonder that there is ſo much Obſcurity in this ancient Hiſtory, *Circe*, as Siſter to *Etes*, King of *Colchis*, lived in the Year of the World 2703, 1297 Years before Chriſt, to which add 1750, makes it 3047 Years ſince her Time.

2. Who were Contemporaries with *Circe*.

A. *Jaſon*, King of *Athens* and all the *Argonauts*, who went with him in his Expedition to *Colchis*. *Caſtor* and *Pollux*; *Phixthenes*, King of *Argos*; *Adraſtus*, King of *Sicyon*; *Priamus*, King of *Troy*; *Pafipha* the Wife; *Minos*, King of *Crete*, who was her Siſter's Son; *Evander*, King of *Italy*; *Eritbus*, King of *Spain*; *Namnes*, King of *Gaul*. No Poets, no Hiſtorians at this Time.

2. How came *Cybele* to be made a Goddeſs?

A. The Goddeſs *Cybele*, called alſo the *Mother of the Gods*, Daughter of Heaven and Earth, and Wife to *Saturn*. This Goddeſs alſo called *Ops*, *Rhea* and *Veſta*, and from the Places where ſhe was worſhipped *Dimdymene*; *Berecynthia*, *Idæa*, *Phrygia* and *Peffinuritia*. The *Corybantes* were her Priests, who worſhipped her by the Sound of Drums, Tabers, Pipes and Cymbals. She is pictured with Turrets upon her Head. Her Statue was by the Counſel of *Sybilla*, tranſlated from *Peffimuns* to *Rome* by *Scipio Naſica*, and was there much honoured. The Plurality of *Perſians*, which bore his Name. The firſt I take to be the ſame with *Tilæa*; *Cælus's* Wife, whoſe Name imports the Earth. The ſecond I have ſpoke of, being the ſame with *Rhea*, the Siſter and Wife of *Saturn*. The third, a Princeſs of *Phrygia*, who lived in the Time of *Marsyas*, whoſe Hiſtory has been filled up with the Adventures of the others, becauſe they had dwelt in *Phrygia*, where the *Titan* Princes kept their Court. See *Don Pez-*

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from Antiq. of the Language of the Celtæ. This is the Country where the Worſhip of our Goddeſs was eſtabliſhed: The Priests in After-times perplexed her Hiſtory, and gave her the Name of *Cybele*, from a Mountain in *Phrygia*. Others derive this Name from the *Hebrew* Word, which imports *to bring forth with Sorrow*, and pretend that the Tradition of *Eve*, condemned to the Pains of Child-bearing, is couched under this Fable. The Worſhip of *Cybele* became famous, eſpecially in *Phrygia*; her Feſtivals there were ſolemnized with great Uproar; the Priests making the Din of their Tabers to reſound, and, ſtricking their Bucklers with Spears, danced, and made ſeveral ſtrange Contorſions with their Heads and whole Body; whence they got the Name of *Corybantes*.

She was repreſented as a Woman of a ſtrong robuſt Make, ready to be delivered, to figure the Fruitfulneſs of the Earth: All the reſt of her Equipage alluded to the ſame. The Keys which ſhe held in her Hand, intimated that the Earth comprehends in her Womb, during the Winter, the Seeds of all Fruits. Her Crown of Oak, was a Memorial that Men of old had fed upon the Fruits of that Tree. Her Temples were round, to figure the Roundneſs of the Earth: She was crowned with Turrets, in Alluſion to the Cities that are upon it: In her Chariots were Lions couchant and tame, to intimate that even the moſt uncultivated Lands are capable of being made fertile; if ſhe was ſitting, it was to denote her Repoſe. The Sound of Drums and Spears, carried an Alluſion to the Tools of Braſs, that were employed in labouring the Ground before the Invention of Iron. See more of this in *St. Auguſtine of the City of God*.

The Worſhip of the Earth is very ancient; it is not in *Phrygia* that we are to ſeek for the Original of it, ſince it was not received in *Europe* till the Time of *Cadmus*, who introduced it thither; and it was *Dardamus*, Contemporary with that Founder of the Colony, that, after the Death of his Brother *Jafira* repaired with *Cybele* his Siſter-in-law, and *Corybas* his Nephew, into *Phrygia*; whether they introduced the Myſteries of the Goddeſs Earth, or of the Mother of the Gods. *Cybele* derived her Name to this Goddeſs, and *Corybas* made her Priests to be called *Corybantes*. This is the Reason why *Cybele* herſelf came in Proceſs of Time to be reckoned the Mother of the Gods.

2. Who

Q. Who were Contemporaries with *Cybele*?

A. *Cybele* (being the Wife of *Saturn*) lived in the Year of the World 1631, 2369 Years before Chriſt, to which add 1750, makes 4119 Years ſince her Time. Her Contemporaries were *Gideon*, the Ruler and Commander of the *Jews*; *Apollo*; *Leomedon*, King of *Troy*; *Palaeus*, King of *Spain*. No Poets, no Hiſtorians at this Time.

Q. Who was *Dagon*, and how came he to be made a God?

A. *Dagon* was one of the moſt celebrated Divinities of the *Philiftines*, and one of thoſe whom the Scripture moſt frequently mentions. If we may believe *Sancho-niathon*, the Original of this God is very ancient. *Cælus*, ſays that Author, had many Sons, and among the reſt *Dagon*, ſo called from the Word *Dagan*, which in the *Phenician* ſignifies *Wheat*. As he was the Inventor of the Plough, and taught Men the Uſe of Corn for Bread, he, after his Death, was ſurnamed *Jupiter Agrotæ*, or the Labourer. *Saturn*, continues that Author, when at War with *Cælus* or *Uranus*, having made one of his Wives Priſoner, cauſed her to marry *Dagon*. According to this Opinion, *Dagon* is no longer a God, but half Man, half Fiſh, as the *Rabbies* imagined: He is the God of Corn, the Inventor of Agriculture, who, upon that Account, was deified after his Death. His Name comes not from the *Hebrew* Word *Dag*, a Fiſh, but it is a *Phenician* Name, *Dagan*, which in that Language imports *Wheat*.

Some of thoſe *Rabbies*, thoſe Doctors of the Law, confounding that God with *Atergatis*, or *Decretò*, ſay, he was repreſented as a Man in the upper Part of his Body, and as a Fiſh from the Waſt downward; while others on the contrary, will have it, that he had the Form of a Fiſh above, and a human Figure from the Thighs down; ſome again alledge, that he was all Fiſh; others, that his Figure was that of a Man from Head to Foot; and, thoſe doubtleſs have moſt Reaſon. This is the Account given of him in Scripture, when it tells us, 1 *Sam.* ch. v, that at the Preſence of the Ark of the Lord, which the *Philiftines* had placed in the Temple of that God, after the Defeat of the *Iſraelites*, this Idol was overthrown, and his Head and his Hands were found upon the Threshold of the Gate of the Temple, while the reſt of the Body remained

remained upon the Pedestal. How then is a Head, Hands and a Trunk, and if we add Feet, as the *Septuagint* have done, saying, "The Head, the Hands and Feet of the Idol, were found together, apart from the Body, we shall have a human Figure in all its Parts." This I may say, that the *Philistines* had a great Veneration for *Dagon*, and his Temples were magnificent. That which he had at *Gaza* must needs have been vastly large, since *Sampson* (whom they conducted thither, after taking him out of Prison to insult the formidable Enemy, imagining he had lost all his Strength by the Treachery of *Dalila*) having pulled down the Pillars that supported it, buried in its Ruins more than three thousand Men. The Temple which this God had at *Azoth* was no less famous, there was the Ark of the Lord deposited, and there the Miracle happened which I related. The Head of *Saul* was also placed in one of the Temples of the same God, as we see from the Book of *Samuel*, ch. xxxi. and his Arms in that of *Astaroth*, a new Proof that *Dagon* and *Astaroth* were two distinct Divinities.

Q. Who were Contemporaries with *Dagon*?

A. *Dagon* lived in the Year of the World 4631, 1369 Years before Christ, to which add 1750, makes 3119 Years since his Time. His Contemporaries were *Gideon*, the General and Ruler of the *Jews*, *Rameses* King of *Egypt*, *Pelops* King of *Phrygia*, *Creon* King of *Thebes*, *Orbolus* King of *Lacedemon*, *Saturn* King of *Italy*, *Palaluis* King of *Spain*. No Poets, no Historians at this Time.

Death. See *Nænia*.

Q. Who was *Demogorgan*, and how came he to be made a God?

A. We have Reason to place *Demogorgan* at the Head of the terrestrial Divinities, since he was the Genius of the Earth, as his Name imports, as it is composed of two Greek Words, *Δαίμων* and *γῆρυν*; Genius or Intelligence of the Earth. *Boccace*, in his Genealogy of the Gods, speaks of him upon the Authority of *Theodotian*, who had himself copied *Procrapides*, what he says of him amounts to this. *Demogorgan* was a slovenly old Man, overgrown with Filth, pale and disfigured, who had his Dwelling in the Heart of the Earth; his Companions were

Eternity,

Eternity and *Chaos*, growing weary, they add, of this dismal Solitude he made a little Bowl to sit upon, and having raised himself into the Air, encompassed the Earth, and so formed the Heavens. Having accidentally passed over the *Aeroceraunian* (which is a Word signifying *Thunder-struck*) Mountains, he fetched from thence the burning Matter, which he sent to Heaven to enlighten the World, and thus formed the Sun, which he gave in Marriage to the Earth, whence were born *Tartarus*, and the Night, &c. The Authors now quoted give *Demogorgan* several Children, and *Boccace* has deduced their Genealogy. The first of his Children was *Jarring Discord*, *Demogorgan*, said *Promapides*, vexed in the Bottom of his Cave with the Pains that *Chaos* felt, opened her Womb and took from thence *Discord*, who left the Bottom of the Earth to come and dwell upon the Surface. In like manner he took from thence *Pan*, who is the second Son; and the three *Parcae*, *Clotho*, *Lachesis*, and *Atropos*; next Heaven *Pitbo*, and the *Earth*, who was his eighth Child. The *Earth* thereafter had several other Children, whose Father was not known; namely, the *Night*, *Tartarus*, *Pharee*, *Tages* and *Antæus*; the ninth of *Demogorgan*'s Children was *Erebus*, who had a numerous Offspring; but I am ashamed to relate such wild Dreams.

It is easy to conceive that this is only a physical Fable, a particular Theogony under Mask, whereof the Ancients have wrapped up in a very gross Manner the Mystery of the Creation of the World, which they had learned from some lame Tradition. The *Arcadians*, seeing the Earth of itself bring forth Flowers and Fruits, form Fountains, Streams and Rivers, and send forth frequently Fire and Flames, and liable to Convulsions, imagined that she was animated, and gave the Name of *Demogorgan* to the Divinity that presided over her: So great was their Veneration for this terrible Name, that it was not allowable to mention it; and we may reckon what *Lucan* and *Statius* say of the God whom it is not lawful to name, is to be explained of *Demogorgan*. It is probable the Philosopher meant no more by this Divinity, than that vegetable Principle which gives Life to the Plants, as appears from *Virgil*, *Georg. l. 2. Spiritus ager, totamque infusa per Artus. Mens agit at molem.* But the Vulgar fancied it was a real God, who resided in the

Bowels of the Earth, to whom they offered Sacrifices, especially in *Arcadia*. We must not forget however, what was the Opinion of some Authors, that *Demogorgan* had been a Magician, so skilful in his Art, that he had Ghosts and Aerial Spirits under his Command, made them absolutely subject to his Will, and severely punished those of them who did not execute his Orders. From *Demogorgan's* Time to the Year of our Lord 1749 inclusive, it is 5698 Years.

Q. Who was *Daphne*?

A. She was the Daughter of *Peneus*, King of *Thessaly*; *Apollo* falling in love with her, and being one Day in pursuit of her, that young Princess died upon the Banks of a River, in Sight of her Lover. Some Laurels springing up in that Spot gave Rise to her Metamorphosis; or rather the Etymology of *Daphne's* Name, which in *Greek* imports a Laurel; was the Foundation of the Fable. If we may credit *Lylia-Gyraldi*, *Daphne* was so called from *Δαφνῆα*, *ωοα*, because the Laurel makes a crackling Noise as it burns, *crepitat*; and as this Tree was consecrated to *Apollo*, hence, according to that Author, came the Fable of the Amours of *Apollo* and *Daphne*.

Q. Who were the *Amazons*?

A. They were a Republick of Women, who admitted no Men among them, contenting themselves with making them a Visit once a Year. If after this Interview they happened to be delivered of a Son, they exposed him, or sent him to the *Scythians* their Husbands; if it happened to be a Daughter, they took great Care of her Education, and burnt off her right Breast, that she might the more easily draw the Bow; hence they got the Name of *Amazons*, *Ἀμαζόνες*, without a Breast.

Q. Who was *Daedalus*, that famous Artificer?

A. *Daedalus* was the Son of *Hymetion*, Grandson of *Eupolemus*, and Great-grandson of *Erechtheus*, King of *Athens*; and was, without Controversy, the most skilful Artill that *Greece* ever produced, an able Architect, an ingenious Statuary, who invented several Instruments in these two Arts, such as the Platchet, the Level, the Chumber, &c. as we learn from *Pliny*. To him also is attributed

ascribed the Glory of having been the first that made Sail-yards for Ships, and made use of Sails instead of Oars; but nothing signalized him so much as the Art of making Statues, wherein he succeeded so well, that they were said to be animated, to see, and walk. Before him the Statues of the *Greeks* were extremely rude, without Eyes, Arms and Legs, they were nothing but shapeless Blocks of Stone, as are still to be seen in the Cabinets of the Curious. *Dædalus*, as we learn from *Suidas*, *Themistius*, and *Palephalus*, made them Faces according to Life, formed Arms to them, and separated their Legs, which made him be universally admired: But his Misfortune, as is remarked by *Pausanias* and *Diodorus*, made him as famous afterwards as his fine Works. He had taken great Care of the Education of one of his Nephews, named *Talus*, his Sister *Perdix's* Son, and the young Man made such Proficiency in a short Time, under so able a Master, that he likewise invented several very useful Instruments. The first, which was his Essay-piece, was a Wheel, such as Potters make use of. Next, having found a Serpent's Bone, and made use of it to cut a small Piece of Wood, he tried to imitate in Iron the Ruggedness of that Animal's Teeth, and thus he communicated to People of his Profession the Saw, which is one of the most useful of their Instruments. In fine, from him is derived the Turning-wheel, and a Number of other Inventions, which are in vast Use in Mechanics. Two Inventions so useful, raised *Dædalus's* Jealousy, and, lest his Reputation should one Day be eclipsed by that of his Nephew, he put him secretly to death; and, having told one of his Friends that he had been burying a Serpent, his Crime was thereby detected, as we learn from *Diodorus Siculus*, who observes, that the same Animal which had given that young Man the Occasion to invent the Saw, the Object of his Uncle's Jealousy, served also to detect the Author of his Death. If we may believe *Diodorus Siculus* and *Apollodorus*, the *Areopagus* of *Athens* condemned *Dædalus* to Death; but *Servius* says, it was only to perpetual Banishment. Be that as it will, for this Murder *Dædalus* secretly withdrew from *Athens*, and retired into the Island of *Crete*, where *Minos*, overjoyed to have a Man so celebrated, gave him a very favourable Reception. It was during his Retreat in that Island, he built in the City

Gnosus the famous Labyrinth that has been so much talked of.

By the Word *Labyrinth* we are to understand, a Kind of Edifice full of Chambers and Avenues, disposed in such a Manner that you enter from one into another, without being able to trace your Way out again, which *Virgil*, *Æn.* l. 5. *Catullus*, *Carm.* 4. and *Ovid*, *Met.* l. 8. express very happily. *Dædalus* had traversed into *Egypt*, and that he had there taken the Model of that famous Labyrinth, which has been reckoned one of the Wonders of the World, *Pliny*, l. 36. ch. 13. calls it, *Potentissimum humani ingenii opus*. But *Dædalus* had imitated only that Part of it which represents the Cells and winding Alleys, that is but the hundredth Part of it. The Labyrinth of *Crete* was only a Prison in which Criminals were confined, and whereof *Dædalus* had given the Plan. I am of Opinion, that there was once in *Crete* an Edifice built by *Dædalus* named the Labyrinth, which Time has destroyed, though it was neither so sumptuous nor so durable as that of *Egypt*, wherein so many Kings had bestowed their Labours. *Dædalus*, being forced to depart from *Crete*, retired into *Sicily*, where probably he spent the rest of his Days, though neither the Time, nor Manner of his Death is known. He lived in the Age of the World 2712; to the Birth of Christ 1289 Years, to which add 1750, makes 3038 Years since his Time.

Q. Who were Contemporaries with *Dædalus*?

A. *Abimæch*, King of the *Jeus*; *Babios*, King of *Babylon*; *Helen*, Queen of *Lacedæmon*; *Æneas*, the *Trojan* Prince; *Minos*, the first King of *Crete*; *Hercules*, living with *Evander*, King of *Italy*, kills *Cæus* the Robber, at this Time. No Poets, no Historians yet existing in the World.

Q. How came *Deucalion* to be made a God?

A. *Deucalion* was the Son of *Proetus*, King of *Thessaly*, and Husband of *Pyræ*, Daughter to *Epimæus* his Uncle; his Father had been banished into *Scythia*, to the Confines of *Caucasus*; weary of that melancholy Retreat, and having found probably some favourable Opportunity, came and settled in *Thessaly*; (see *Apollonius*, Book i.) in the Confines of *Phthia*, or rather, according to the *Paras* Marbles, in *Lycoria* near *Parnassus*. No-
thing

thing is more celebrated in the *Greek History* than *Deucalion*, who has been reckoned the Repairer of Mankind, since under his Reign the Deluge happened; which bears his Name.

I shall begin with the Fables relating to this Event. *Jupiter*, they tell us, seeing the Wickedness of Man grow from day to day, resolved to extirpate the whole human Race, see *Ovid's Metam.* Book. i. For that End he poured down such a Quantity of Rain as to drown the whole Earth; even the highest Mountains were covered with Water, and frustrated the Hopes of those who fled thither for Refuge; only Mount *Parnassus*, whose Top was not laid under Water, saved the pious *Deucalion* and his Wife *Pyrrha*. After the Waters were withdrawn they went to consult the Goddess *Themis*, who delivered Oracles at the Foot of the Mountain (*Ovid* in this follows the better Tradition; for the Learned agree, that the Oracle of *Delphi* was not yet established in that Place, but that *Themis*, at that Time, delivered Oracles there. The Mythologists agree, that there always was an Oracle in that Place: First, *Terra*, or the *Earth*, gave Predictions there; then her Daughter *Themis*, then *Apollo*.) And there they learned, that, in order to re-people the World, they were to dig up the Bones of their great Mother; their Piety was alarmed at so cruel an Oracle, but *Deucalion* considering, that as the Earth was their common Parent, her Bones might possibly signify the Stones contained within her Bowels; they took some of them, and cast them behind their Backs, having their Eyes shut; those which *Deucalion* threw formed Men, and those of *Pyrrha* Women. Let us see what this Allegory means.

It is obvious that this Narration contains many Fables; but, as the Substance thereof is true, it must be explained. In the ninth Year of the Reign of *Ureus*, *Deucalion* came into *Greece*, and took possession of *Locris* near *Parnassus*, where he reigned; but, not contenting himself with the petty State which he had seized upon, he made War upon his Neighbour, and made himself Master of that Part of *Thessaly*, near the River *Peneus*; the Name of the Province at that Time was *Phthiotis*, from *Phthios* of *Acadia*, who had seized upon it 160 Years before, as we learn from *Poetinus* in his *Acadia*. As the Country before *Poetinus*'s Time was denominated *Hellas*, *Deuca-*

Deucalion thought fit, in order to gain the Good-will of his Subjects, to call one of his Sons *Hellen*; and he, having ascended the Throne after the Death of his Father, and made ſeveral Conquests, would needs have his Subjects take the Name of *Hellenians*; which was peculiar to them till the *Greeks* assumed it; which happened about the Beginning of the *Olympiads*, that is, about 775 Years before the Christian *Æra*. In the Time of *Homer* we know that none but *Deucalion's* Posterity were called *Hellenes*.

Most Authors are of Opinion, that the Deluge, which happened under the Reign of that Prince, was occasioned by the River *Peneus*, whose Course was probably stopped by some Earthquake between Mount *Ossa* and *Olympus*, where is the Mouth of that River, through which it discharges itself into the Sea, with the additional Waters of five other Rivers: This, say they, together with a vast Quantity of Rain which fell that Year, laid all *Thessaly*, which is a low Country, under Water. What *Herodotus*, Book vii. says, in his Description of that Province, sufficiently proves this to have been the Cause of that Inundation. "It is said, that *Thessaly* since was nothing but
 " a Lake, being environed on all Sides with Hills. The
 " Country which lies between those Hills is what they
 " call *Thessaly*, which is watered with Plenty of Rivers,
 " the chief whereof are the *Peneus*, the *Apidanus*, the
 " *Onchines*, the *Eripæus*, and *Panilo*. These five Rivers,
 " falling down from the neighbouring Mountains, after
 " having run through the Low-countries, disembogue
 " themselves into the Sea by a very narrow Canal, where
 " they all unite, and make but one great River, which
 " retains the Name of *Peneus*. They tell us further,
 " that before the Canal was made, these Rivers flooded
 " the whole Country, and turned it into a great Lake;
 " but that *Neptune* having formed that great Canal all
 " the Waters retired." Some Time after the Waters were abated, the Country was very soon re-peopled. The Children of those who were preserved are the mystical Stones whereof the Poets make so frequent mention; this Fable having no other Foundation but a mere Quibble, the *Phœnician* Word *Aben*, or *Eben*, signifying equally a Stone, or a Child, see *Bochart*; and the Word *Λέας* in *Greek* a Stone, or a People; as is observed by the learned Scholiast

Scholiast on *Pindar*, see *Grant Menil.* pag. 532. This those who gave Account of this ancient Fact took one Signification for another, and vented a mysterious Fable. We may even add, that the Ferocity and Obduracy of those first Men, by no means belied their Original; see *Ovid, Met.* Book i.

*Inde genus durum sumus, experiensque laborum,
Et documenta damus qua finis origine nati.*

Pausanias is mistaken in making the Temple which *Deucalion* founded to have been consecrated to *Olympian Jupiter*. It was *Pisistratus*, by whom it was rebuilt, that dedicated it to *Jupiter* of that Name; whereas *Deucalion* had consecrated it to *Jupiter Phryxius*, as much as to say, *Jupiter*, by whose Aid he was preserved from the Deluge. That Prince, besides the Temple now mentioned, instituted also a Feast in honour of those who had perished in the Deluge, and the Feast named *καταστροφια* lasted to the Time of *Sylla*, as may be seen in *Plutarch* upon *Sylla*.

Xenophon reckons five Deluges: the first happened under an ancient *Ogyges*, King of *Threbes* in *Bæothia*, and lasted three Months: The second, in the Time of *Hercules* the *Phœncian* Heroe, and *Prometheus* the Son of *Jupiter*, one of the *Titans* and *Clymene*; and it was but of one Month's Duration: The third, under another *Ogyges*, whereby *Attica* was laid waste: The fourth, under *Deucalion*, laid *Thessaly* under Water for the Space of three Months: The fifth and last, happened in the Time of *Proteus*, the Son of *Neptune* and *Phœnice*, or *Oceanus Tethys*, that happened during the War of *Troy*; this is that which was termed *Pharonian*, and that overflowed a Part of *Egypt*: *Diodorus Siculus*, Book v. mentions also a sixth Deluge that happened in *Samos*.

Deucalion's Arrival into *Greece*, in the ninth Year of *Cecrops's* Reign at *Athens*, that is, about the Year 215; or 220, before the *Trojan* War, and about 1400 Years before the Christian *Era*; to which add 1750, makes it 3150 Years since *Deucalion's* Time; he was deified after his Death, and divine Honours paid him by his Subjects. *Deucalion* had Altars in *Greece*, and was honoured there as a Divinity.

56. *History of the Gods, Goddesses, &c.*

The Tradition of the universal Deluge, which was carried even to the most distant Nations, had been very conducive to the Embellishment of the History of that of *Deucalion*; and this manifests what *Ovid*, *Met.* Book i. says, in giving the Description of it, that it had laid all the Earth under Water, and that the Waters over-topped the highest Mountains :

*Jamque mare et tellus nullum discrimen habebant,
Omnia pontus erant, deerant quoque littera ponto.*

That of all the Inhabitants of the Earth there remained but one Man and one Woman.

Et superesse videt de tot modo milibus unum, &c.

The Poet *Lucan*, lib. 3. says much the same Thing, and *Diodorus* asserts, that the Deluge had destroyed all the living Creatures that were upon the Face of the Earth. But it is not only in this Idea that the Poets and Historians seem so conformable to *Moses* in the History of *Deucalion's* Deluge. We discern so many in their Works, especially those of *Ovid*, that it would seem he had either read the *Genesis*, or learned what he says of it from Tradition, still very lively. First he gives us a Description of the Disorders which abounded in the World; he mentions the Avarice, the Parricides, the Impurity and other Crimes that reigned amongst Men, adding, that Piety was sacrificed to the vilest of Passions.

Victa jacet pietas, &c.

He mentions the War of the Giants armed against Heaven; he makes *Jupiter* hold a Council to declare to the other Gods his Resolution of punishing all those Crimes, much in the same Manner as *Moses* makes God Almighty, *Gen.* ch. ii. *I will destroy all Flesh.* He says afterwards, that *Jupiter's* first Design was to consume the World by Fire; but, calling to mind that Fate had fixed the Time of the general Conflagration, which was to burn up the whole Universe, he was content for that Time to bury the Earth under Water.

Jamque

Tamque erat in totas ſparſuras fulmina terras:

Sed cunctis — — — — —

Esſe quoque in ſatis reminiſcitur, afforcam tempus

Quo mare, quo tellus, correptaque Regia Cœli

Ardeat, et mundi moles operoſa labores.

Deucalion lived in the Year of the World 2772, that is, 2228 Years before Chriſt, to which add 1750, makes 2978 Years ſince his Time.

Q. Who were Contemporaries with *Deucalion*?

A. *Elon*, a *Zebulonite*, ruled over the *Iſraelites* ten Years, ſee the Book of *Ruth*, chap. xiii. *Thinaas*, King of *Ba-
bylon*; *Diomedes*, King of *Sicyon*; *Priamus*, King of *Troy*; *Taucer*, King of *Spain*; *Francus*, King of *Germany*. No Poets, no Hiſtorians at this Time.

Q. Who is *Diana*, and how came ſhe to be made a Goddeſs?

A. *Cicero*, in his Book of the *Nature of Things*, reckons three *Dianas*: The firſt, who is thought to have been the Mother of winged *Cupid*, was the Daughter of *Jupiter* and *Proſerпина*; the ſecond, who is the beſt known, was the Daughter of the third *Jupiter* and *Lætœa*; the third, to whom the *Greeks* often gave the Name of her Father, was the Daughter of *Upe* and *Glaucæ*. *Strabo*, Book ii. and *Panſanias* mention another *Diana*, named *Brilomartis*. She was *Eubulæ*'s Daughter, and a great Lover of Hunt-
ing. As ſhe was flying from *Minos*, who was enamoured on her, ſhe threw herſelf into the Sea, and was taken in ſome Fiſhermen's Nets; unleſs you chuſe rather to ſay, that this Name was given her from Mount *Diæte*; or, as *Sc-
limes* pretends, becauſe it ſignifies a ſoft and gentle Virgin. *Ovid*, *Met.* Book v. makes us acquainted with a *Diana* yet more ancient. This was ſhe of *Egypt*: who metamor-
phoſed herſelf into a Cat, in the Time that *Typhon* waged War with the Gods: *Fele ſoror Phœbi latuit*; the Siſter of *Apollo*. hid herſelf in the Form of a Cat. She is the ſame with her whom *Herodotus* mentions under the Name of *Eubæſtis*, adding, that the *Egyptians* ſaid ſhe was the Daughter of *Dionyſius*, that is, *Oſiris*, and of *Iſis*, and that *Lætœa* was only her Nurſe. Her Love of Chäſtity made them give her Virgins for her Companions. She is

ordinarily represented with a Quiver and Dogs, drawn in a Chariot by two white Stags: Sometimes, however, she was figured with Wings, as we learn from *Pappanias*, having in one Hand a Lion, and in the other a Panther, her Chariot being drawn either with two Heifers, or by two Horses of different Colours. In the *Pagan Theology* *Diana* was both a natural and animated Divinity; according to the Principles of the Poets, *Diana*, *Lucina*, *Juno*, *Venus*, *Bubastis* and *Isis*, were frequently but one and the same Divinity, that is to say, that Planet which she represented; and this is the Key to all that we find in their Works concerning most of the Attributes of this Goddess. That, when she represented the Moon, she was called *Lucina*; *Diana* again, when she was taken for the Goddess who loved Hunting; and *Proserpine*, or *Hecate*, when she was accounted an infernal Divinity. When *Diana* was invoked by Women in Child-bed, she was called *Lucina*, as also *Juno Pronuba*, the Goddess of Marriage. She had several other Names, such as that of *Trivia*, importing that she was worshipped in the Cross-ways, Streets and publick Roads, where her Statues were publicly erected. The Names of *Miltha*, *Alilat* and *Anailis* were given her by the *Phenicians*, *Arabians* and *Cappadocians*. The other Names that are given to the same Goddess are mostly derived from the Places where she was worshipped; thus *Hesychias* calls her *Aesia*, from a Mountain of that Name in *Argolis*; and *Pausanias*, *Coryphea*, from another Mountain near *Epidaurus*; the *Eleans* named her *Speculatrix*; the *Cistians*, *Dietynea*; the *Eginetæ*, *Arghea*; those of *Sicily*, *Lyc*, because they believed she had cured them of the Spleen. If *Diana* is taken for the Moon, she is as old as the Creation, that is, 3698 Years. If for the Daughter of *Jupiter* and *Latona*, in the 2512th Year of the World, 1488 Years before Christ, to which add 1750, makes 3238 Years since *Diana's* Time.

Q. Who were Contemporaries with *Diana*?

A. *Othmil*, *Caleb's* Son-in-law, at this Time Deliverer of the *Israelites* from the King of *Mesopotamia*; *Amenophis*, King of *Egypt*; *Glinas*, King of *Corinth*; *Jupiter*, King of *Crete*; *Teslu*, a *Lycian*, King of *Spain*. No Poets, no Historians at this Time.

Q. Who

Q. Who was *Eliza*, or *Dido*?

A. *Eliza*, so celebrated under the Name of *Dido*, was the Daughter of *Belus*, the second King of *Tyre* in *Phœnicia*. *Pygmalion* her Brother ascended the Throne after the Death of his Father, and *Eliza* was married to *Sichæus* (not *Sichæus*, as *Virgil* would have it) the Priest of *Hercules*, her Mother's Brother, who was possessed of immense Riches; but which the Fear of the covetous *Pygmalion* obliges him to keep so secret, that he was only conjectured to be so rich. This however was enough to inflame the Avarice of the King, who, without regard to the Ties of Blood which united them, cruelly murdered him. *Eliza*, dissembling the Resentment, gave out that she was desirous to leave a Place which served only to renew her Grief, and to go and live with *Pygmalion*. He, presuming she would bring with her the Treasure of her Husband, sent her a Ship and a Convoy; but, having set sail, she had the Precaution to lodge in the Ship some Bales loaded with Sand; and, having given out that she was going to sacrifice to the Manes of her Husband, whatever was most dear to her in the World, she threw them into the Sea, telling the Soldiers it was the Money of the unfortunate *Sichæus*, and that consequently there was no other Resource for them but to fly with her, since *Pygmalion*, if he found them come without *Sichæus*'s Treasures, would put them all to death, which obliged them to go and seek a Sanctuary from the Prosecution of that Prince. They first landed in *Cyprus*, whence *Dido* carried off fifty young Virgins, whom she gave in Marriage to the Companies in the Expedition. The Wind drove them afterwards upon the Coast of *Africa*, where that Princess raised a Cittadel, near which the City of *Carthage* was afterwards built, so great was the Concour of People and Merchants. We are told that *Dido* bought from the Inhabitant of the Country as much Ground as a Bull's Hide could cover; upon which she cut down a Hide into many Thongs, which encompassed a Quantity of Ground sufficient to build a Capital upon, which from thence was called *Byssa*, that is, a Bull's Hide; but this Fable is owing to the *Greeks*, who pretended to find in their Language the Etymology of all Antiquities, not knowing that *Byssa* or *Byssa* in the *P*

Phœnician Language imports a Citadel. After the *Phœnicians*, whom *Dido* led into this Part of *Africa*, had made this Settlement there, they would needs compel the Queen to marry *Jarbas*, King of *Mauritania*, who had declared War upon them, and she fought three Months to consider of it. During that Time, having erected a funeral Pile; as if by some Sacrifice she had been to appease the Manes of her former Husband, she stabbed herself with a Poniard, whereof she died. This Action made her get the Name of *Dido*, which imports *valiant Woman*; and, by a strange Course of History, *Virgil*, instead of representing her as a Woman who killed herself, rather than marry a second Husband, makes her so much in love with *Eneas*, that his Departure drove her to Despair. He makes also an Anathronism of near 300 Years; for there is no less an Interval between *Eneas* and *Dido*. *Troy* having been taken in the Time of the Judges, and *Pygmalion*, *Dido's* Brother, not having come into the World till the Reign of *Joram*, King of *Judah*. Accordingly *Bochart* makes *Dido* to have been Aunt to the famous *Jezabel*, whom *Ahaz* married, and who brought so many Calamities upon the Kingdom of *Israel*. *Dido* left the Kingdom of *Tyre* the seventh Year of *Pygmalion's* Reign 247 Years after the taking of *Troy*, and 953 Years before *Jesus Christ*, to which add 1750, makes 2703 Years since *Dido's* Time.

Q. Who were the *Druids*?

A. The *Druids* were the principal Ministers of the Religion of the *Gauls*, yet they were not the only ones, there were different Degrees in their Hierarchy. The Ancients reckon among those several Ministers the *Bardi*, the *Eubages*, the *Vales*, and the *Druids*. The latter were the chief, and the other only Subalterns, who assisted them in their Ministration, and in every Thing were much inferior to them. The *Bardi*, whose Name in the Celtic Language imports, according to *Pisius*, a Sonator, celebrated in Verse the immortal Deeds of great Men, commonly praised them upon musical Instruments. Their Vertues were in such high Esteem, that they were sufficient to make a Nation's Memory of those who had been good and virtuous, and the *Druids* were the only ones who were allowed to be buried in the same manner as the *Druids* were.

ready to engage, or, though the Battle was already begun, both Parties presently laid down their Arms to hearken to what they had to propose. The *Sarronides* instructed the Youth, and instilled into their Minds virtuous Sentiments, those especially that regarded Religion. The *Vates*, or *Eubages*, had the Care of the Sacrifices, and applied themselves to the Contemplation of Nature, but these three Sorts of Ministers were in every Thing inferior, and subject to the *Druids*.

The Name of *Druids* is certainly derived from the Celtic Word *Deru*, signifying an Oak, which the Greeks call *ἄρκυς*, were therefore among our ancient Gauls the chief Ministers of Religion; so great was their Authority, that no Affair of Importance was undertaken till they were consulted. They presided in the Estates, determined Peace or War as they pleased, punished Delinquents, and their Power sometimes went the Length of deposing the Magistrates, and even the Kings, when they did not observe the Laws of the Country. They were the first of the Nobility, of whom the Common-wealth was composed, and all bowed before them. To them belonged the Right of creating an annual Magistrate to govern in every City. Sometimes even with the Name and Authority of King, or *Vergobret*; who could do nothing without them, not so much as assemble his Council: So that strictly speaking, it was they that actually reigned, and the Kings were but their Ministers, or rather *governors*. The *Druids* had the Charge of the whole Religion, which also gave them an unlimited Power. Thus Sacrifices, Offerings, Prayers publick and private; the Privilege of predicting future Events, of consulting the Gods, of giving Responses in their Names, of knowing their Attributes, their Number, of studying of Nature, &c. Tho' the *Druids* formed several Colleges in Gaul, yet that of the Country of *Chartres* was always accounted the most considerable, and the Head of that College was the High-priest of the Gauls. It was in the Woods of this Country that the great Sacrifices were offered, and all the grand Ceremonies of Religion performed. There, too, it was that the Grandees of the Country assembled to consult the Convention of Druids. The Council of the *Druids* was held in the Woods of *Chartres*, and the Council of the *Druids* was held in the Woods of *Chartres*.

their *Druids* aſſembled: This aſtere Life of theirs ſtruck *Julius Cæſar* with Admiration; even *Cæſar*, who hardly admired any Thing but oſtentatious Virtues, was ſtruck with them to ſuch a Degree that he could not but eſteem them.

Q. Who were the *Druideſſes*?

A. Thoſe who have read *Cæſar's Commentaries*, *Tacitus*, and ſome others of the Ancients, know what Regard the *Germans* and *Gauls* had for their Wives. Thoſe of the *Druids* eſpecially ſhared the Authority with their Huſbands, though with ſome Dependence; and inter-meddled like them not only in political Affairs, but alſo in thoſe of Religion. As there were in the *Gauls*, even from the Time of the Conqueſt of the *Romans*, Temples into which all Men were denied Access, in them the *Druideſſes* preſided, and regulated all that belonged to the Sacrifices, and other Ceremonies of Religion. We may diſtinguiſh three Sorts of *Druideſſes*; the firſt lived in Celibacy, as thoſe of the Iſland of *Scin*; others, though married, dwelt regularly in the Temples which they ſerved, except one Day of the Year, when they were permitted to have an Interview with their Huſbands. The *Druideſſes* of the third Order lived conſtantly with their Huſbands, and took care of the private Affairs of their Families. We may divide them again into two Claſſes; in the firſt were the Prieſteſſes, while thoſe who were but Miniſters under the Order of the firſt compoſed the ſecond. As nothing gives more Reputation than the pretended Knowledge of Futurity, ſo we may judge of that of thoſe Prieſteſſes, who were believed to be poſſeſſed of that Gift in an eminent Degree. People came from all Quarters to conſult them with great Confidence, and their Decisions were reckoned Oracles. The Emperors themſelves, when they were Maſters of the *Gauls*, did not diſdain to conſult them. The *Druids* took upon them the ſame Profeſſion; but whether Wives were more expert in it, that is, knew better how to deceive, they had abandoned it almoſt to them. The *Druideſſes* were eſta-bliſhed in almoſt all the Iſlands that were upon the *Gallie* Coaſts, and upon thoſe that were near *England*; yet ſo, that in thoſe where *Druids* were, there were no *Druideſſes*, and theſe again poſſeſſed the other. All thoſe Iſlands were

were consecrated to some particular Divinity, whose Name they bore. The Ministers of either Sex performed there the same Functions as in the rest of Gaul. It is thought too, that they applied themselves more particularly there than elsewhere, to magical Operations; and it was an Opinion spread through all the Gauls, that they, as Masters of the Wind, raised Storms, and Tempests when they had a mind. *Alexander Severus* the Emperor, setting out on that Expedition, which was the last of his Life, one of his Priestesses came up to him, and said, "My Lord, don't hope for Victory; be on your Guard against your own Soldiers." Accordingly, that Prince was assassinated in that same Campaign. The Emperor *Aurelian*, intending to consult some of them, to know if the Empire would be long in his Family, they answered him simply, that the Family of *Claudius* was to be one Day the most illustrious; and indeed that of *Aurelian* did not subsist long.

Dioclesian, when he was but an Officer of the Gauls, was amusing himself one Day in casting up his Accompts, when his Hostess, who was a famous *Druidess*, thus addressed him, "In truth, Sirs, you are too covetous." "Well, replied *Dioclesian*, I shall be liberal when I come to be Emperor." "You shall be so," answered the Hostess, hastily, "when you have slain a Boar, *cum Aprum occideris*." *Dioclesian*, struck with this Answer, applied himself from that time a great deal to the killing of these Animals, without arriving, however, at the Empire; but at last, bethinking himself, that the Latin Word *Aper*, which signifies a Boar, might refer to *Aper Numerian's* Father-in-law, he put him to death, and so became Emperor. There were of the *Druids*, and *Druidesses*, at least in the Country of *Chartres*, to the middle of the fifth Century; and it is probable, that their Order was not quite abolished till *Christianity* had triumphed fully in the Gauls over the Superstition of the Pagan World, which happened but late in some Provinces.

Q. Who was *Eacus*, and how came he to be made a God?

A. *Eacus* and *Rhadamanthus* were two Sons of *Jupiter*, and appointed by him two Judges of Hell, the first for the *Aziatics*, the other for the *Europeans*, and over them
Minors,

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Minos, King and Law-giver of *Crete*, another Son of *Jupiter* and *Europa*, to give a final Decision in dark and dubious Cases. Their Tribunal was erected in a Place called *the Field of Truth*, because there Falshood and Calumny had no Access. There a Prince, so soon as he had expired, stood forth to view stripped of all showy Grandeur, in his own Colours, without Guards or Attendance, quite speechless, and trembling for himself, after he had made the whole Earth to tremble. If he was found guilty of Vices capable of being expiated, he was confined to *Tartarus* only for a Time, with Assurance to be set at liberty so soon as he was sufficiently purified. *Minos*, *Eacus* and *Rhadamanthus* were therefore the three Personages, who for their strict Probity were chosen to be the Judges of Hell.

Tartarus is a hideous Prison of a terrible Depth, surrounded with the miry Bogs of *Cocytus*, and of the River *Phlegeton*, which rolls Torrents of Flames all around; three Rows of Walls with brazen Gates render the Place inaccessible. *Typhoeus*, the most heilish of the three Furies, watches at the Gate, and hinders any from going out. *Rhadamanthus* extorts from his wicked Prisoners a Confession of their most secret Crimes, and then delivers them over to the three Furies, to be punished according to their Demerits; these Goddesses are always ready to exert their Furies upon those miserable Victims; frightful Serpents, which they hold in their Hands, are the Whips with which they lash them.

In this hideous Mansion are confined those of distinguished Wickedness, whose very Crimes have made them famous. The proud *Titans*, whom *Jupiter* chunderstruck, when they attempted to besiege the Gods of *Olympus*, are in the deepest Part of *Tartarus*. The two *Abides*, *Ephialtes* and *Oros*, whom *Neptune* had by *Hippimachia*, the Wife of the Giant *Atlas*, suffer there a Punishment proportioned to their Crimes. In this dreadful Mansion is also lodged the mad *Salmonus*, who attempted to imitate *Jupiter's* Thunders: The daring *Tityus*, who presumed to make Love to *Latona*, and whom *Apollo* transfixed with his arrows, is there condemned to horrible Torments: a cruel Vulture is continually preying upon his Liver, which grows again as fast as it is devoured. The presumptuous *Axion*, who boasted that he had lain with *Juno*,

is there doomed to turn eternally a Wheel incircled with Serpents: *Theseus*, who attempted to carry off *Proserpine* for his friend *Peirithous*, sits for ever upon a Stone, whence he cannot possibly stir: *Tantalus*, for having designed to put a Cheat upon the Gods, and to serve up to them as Table the Members of his own Son *Peleus*, there pines away with the most outrageous Hunger amidst Plenty of Meats, which fly from him as soon as he approaches them: The *Danaides*, those unhappy Daughters of *Danaus*, who murdered their own Husbands, are there condemned eternally to pour Water into a Cask full of Holes: There *Sisyphus*, for revealing the Secrets of the Gods, rolls a huge Stone to the Top of a Mountain, whence it continually tumbles down again: *Oedipus*, who slew his Father *Laïus*, and married his Mother *Jocasta*; his wretched Sons *Eteocles* and *Polonices*, who waged War upon one another, and were slain by each other's Hands in the final Combat: *Atræus*, *Thyestes*, *Egistus*, *Clytemnestra*, and all the other signal Offenders, suffer their Torments proportioned to their Crimes.

The Idea of the Ferry-man, *Charon*, is derived, as *Dionysius* remarks, from the Egyptian Language, which imports a Boat-man, Porter; thus, of an appellative Name or Title, the Poet makes the Name of a Divinity, to whom they have given the Name of transporting Souls in a Boat over the River *Acheron*. They have preserved to him the same Character with that of the Egyptians, making him like the other, rough, choleric, mercurial, avaricious; a Proof of which is, his Manner of receiving *Eræus*, and the small Regard he has to the Words of that Hero, till he has seen the Golden Bow. As *Charon* was believed to carry none over gratis, hence was established the Custom of placing under the Tongue of the Deceased a Piece of Money, which the *Latins* call *Nummus*, the *Greeks* *Leværa*, for the Freight. This Custom they likewise derived from the Egyptians, who gave something to him who transported the Dead over the Lake *Acherusia*. *Charon* there exercised a petty Tyranny; exacting that Capitation, even from the Sons of Kings. Accordingly, *Lucian* assures us, that the Custom of putting an *Obolus* into the Mouth of the Dead, to pay their Fare, was universal among the *Greeks* and *Romans*; and we know none that dispensed with it but the *Hermetians*, because they thought themselves

themselves ſo near Hell, that they reckoned there was no Neceſſity for their paying any Thing for their Paſſage. The *Athenians* were ſo ſuperſtitious as to believe, that they were obliged to give ſomething more for their Kings, in order for to diſtinguiſh them from the Herd of vulgar Souls ; accordingly, they put into their Mouths no leſs than three Pieces of Gold. We are further to know, that they were not contented with this Piece of Money ; and, in order to make their Paſſage the more ſure, they put into the Coffin of the Deſunct an Atteſtation of his Life and Morals. This was a kind of Paſs, the Form whereof is preſerved by an Author, “ I under-deſigned, “ *Anicius Sextus*, the Pontiff, atteſt, that ſuch a one was “ a Perſon of good Life and Converſation ; let his Manes “ reſt in Peace.” Whereby it appears, that, to make this Atteſtation the better received in the other World, the Pontiff himſelf uſed to write it.

The Dog *Cerberus* was the famous Keeper of the infernal Regions, the Idea whereof was likewise derived from *Egypt*, where Burial-places were kept by maſſive Dogs. The Serpent of *Tenarus* ſerves to embellish this Story. The profound Cave of *Tenarus* was once inhabited by a frightful Serpent, or a kind of Dragon, which ravaged the Confines of that Promontory ; and this Cave was reckoned the Gate of Hell ; hence they took occaſion to ſay, that the Dragon was the Porter of theſe dreary Manſions : And this is the Original of *Cerberus*, who was called the Dog of Hell, though it was nothing but a Serpent. *Homer* is the firſt who gave him that Appellation. It is true, in after Times *Cerberus* was reckoned a Dog with three Heads, but they never got rid altogether of the Idea of the Serpent of *Tenarus* ; thus, inſtead of Hair, his Neck was ſaid to be encompassed with Snakes ; and the three Tongues were given him only becauſe the voluble Motion of Serpents Tongues ſeems to make three of them ; or becauſe the Tongue is ſomewhat like a barded Javelin.

Q. When did *Eacus* and *Rhadamanthus* live, and who were their Contemporaries ?

A. *Eacus* and *Rhadamanthus* lived in the Year of the World 2551, 1449 Years before Chriſt, to which add 1750, makes it 3199 Years ſince their Time.

Their Contemporaries were *Tentius*, King of *Babylon* ; *Amulius*, King of *Lucaemon* ; *Proetus*, King of *Argos* ; *Eumolpus*,

Eumolpus, King of Thrace; Romus, King of Gaul; Adelger ruled in Germany; Romus, King of Spain.

Q. What are these you call the *Elysian Fields*?

A. On the right of *Tartarus* is the Way that leads to the *Elysian Fields*, those happy Isles where the Souls of such, as have lived virtuously in this World enjoyed profound Peace and Tranquility, accompanied with the most innocent refined Pleasures. Let us imagine to ourselves enchanted Places abounding with every Thing conducive to Happiness; Bowers for ever green, charming Meadows, with Fountains and Streams gliding gently through them; the Air healthful, temperate and serene; Birds eternally warbling in delightful Groves; a perpetual Spring, with other Suns, and other Stars. These and the like are the Images under which the Poets paint the Regions of Bliss; those happy Isles, the Kingdom of *Adrestus*, as they sometimes call it; in a Word, the *Elysian Fields*. But as the Descriptions which they give of them were only the Fruit of their own Imaginations, every one of them represents the Pleasures and Employments of the Place conformable to his own Inclinations. *Tibullus*, voluptuous and prone to the Charms of Love, makes it to abound with Mirth and all sensual Pleasures. *Virgil*, more chaste, admits nothing there but innocent Sports and Employments worthy the Heroes who are the Inhabitants; and herein he has copied *Homer*. In the Greek Poet the Ghost of *Achilles* wages War with the wild Beasts; and in the Latin Poet the Trojan Heroes exercise themselves in managing Horses, or in handling Arms. Some Poets have added the Pleasures of good Cheer; describe *Elysium* as a Place of continual Feasting; while nothing, they say, is so sorry and mean as the Entertainments *Hecate* gives her Guests in Hell. This proves that the Part of Man who inhabit those Regions is corporeal, since it could not subsist without Nourishment.

From such Fables and Fictions as these the Poets founded the *Elysian Fields* in the charming Country of *Petico*, or in the *Canary Islands*; hence also we have those Fables which give Monsters to some Countries, and Harpies to others, which intimates, that there were Nations covered with eternal Darkness, others that lived under Ground.

Ground; others that had but one Eye, or who were of a gigantic-like Form; that the Sun and Stars went every Evening to-bed in the Ocean, and Numbers of such like Fictions, built upon some exaggerated Relations. See *Strabo*, Book xv. p. 1033 and 1038.

2. Who was *Enéas*, and how came he to be made a God?

A. *Tros*, the King of *Troy* had two Sons *Ilus* and *Assaracus*; the latter had a Son named *Capys*, who was Father to *Anchises*, and Grand-father to *Enéas*; thus he was of the Blood-royal by the Father's Side, and, in the Opinion of most of the Ancients, the Goddess *Venus* was his Mother. Nothing is so famous among the Poets, as the Commerce of *Anchises* with this Goddess, but probably this Fable was invented to cloak some Pieces of Gallantry, and to calm the Jealousy of *Anchises*'s Wife, who saw him too often frequent the Banks of the River *Starois*, where he was probably smitten with the Charms of some Shepherdess, who was, perhaps, denominated *Venus*, upon account of her Beauty. It would seem that she was that *Venus*, whom *Homer* makes to have been the Daughter of *Dion*, and who is mentioned in *Cicero*. *Anchises* lived till the Age of eighty Years. Opinions, however, are much divided on this Head. *Virgil* makes him to have died at *Trigona* in *Sicily*; *Pausanias* in *Arcadia*; *Dionysius Halicarnassus* and others bring him as far as *Italy*, where he ends his Days.

Enéas, his Son, was educated in the Country till he was put under the Direction of a Governor, and some Years after *Priam* gave him his Daughter *Cressa* in Marriage, by whom he had a Son named *Iulus*, or *Julius*. Among the Atchievements of *Enéas* during the Siege, as they are related by the Poet, he says, he fought with *Achilles*, but that *Neptune* carried him off from the Combat. I am of Opinion, that what had given a Handle to this Fiction, was, that the Combat between *Achilles* and *Enéas* having lasted the whole Day, Night put an end to it, or rather some Feast of *Neptune* obliged them to suspend it. *Enéas* distinguished himself, especially in the Night that the City was taken, when without travelling upon any other Design, or for any Purpose, he entered into the City to

Ilium, and defended it to the laft; that, when he faw it was impoffible to defend it, he let out the Women, old Men and Children by a Back-door, and then came out himfelf with his Garrifon, fighting his Way through the Enemy till he came to Mount *Ida*, which was the Place of Rendezvous; that he there formed a little Army of thofe who were able to bear Arms; and the *Greeks*, not daring to venture a Battle, made a Treaty with them, by which they were permitted to march off. *Eneas* fitted out a Fleet of twenty Ships near the City *Atandres*, at the Foot of Mount *Ida*, in which, having embarked, he firft arrived in *Tbrace*, where he founded the City *Ænia*, and peopled it with thofe whom he could moft eafily fpare. Setting out from thence, he made the Island *Delos*, where *Amius*, the High-priest of *Apollo*, gave him a favourable Reception. After this, having coafted along the Island of *Cytbera*, he arrived at a Cape of the *Peloponnesus*, which he called *Cynetium*, from the Name of one of his Companions, who was buried there; and having entered *Greece*, he quitted the Fleet to go and confult the Oracle of *Jupiter* at *Dodona*; it was there he found his Brother-in-law; *Helenus*, who was reputed in that Country a great Prophet, arrived in the Country of *Salentines*, *Idomeneus* come from *Crete*, eftablifhed his new Colony; he would have continued his Courfe by the Faze of *Meffina*, but he was obliged to put into *Sicily*, where he affifted *Elimus* and *Egiffes*, who alfo came from *Phrygia*, in building two Towns of their own Name. In fine, having departed from that Island, he happily arrived at *Laurentum* upon the Coaft of *Tyrrhenia*, near the Mouth of the *Tyber*, in the Country of the *Aborigines*. Their King *Latinus* having raifed an Army againft that of *Eneas* and his Army, he himfelf made up to *Eneas*, gave him his Hand, in token of Friendship, and the two Armies united. The Remembrance of an Oracle, which had foretold *Latinus* the Arrival of fome Strangers, whose Leader was to be his Son-in-law, was the principal Cause of the Advances he made to *Eneas*. He conducted him to his Palace, and in order to confirm, by the ftrictest Ties, the Alliance which he had made with him, and to unite the two Nations for ever, he gave him in Marriage, in a fhort Time after, *Lavinia*, his only Daughter and Heirefs of his Crown. Thus, with the Affiftance of his Father-in-law and the

Latinus, built at that Time a City, which he called *Lavinium*, from the Name of his Wife, by whom he had a Son named *Ascanius*. In the mean time this Match brought upon the *Trojans* and *Aborigines* a common Enemy. *Lavinia*, before *Eneas's* Arrival, had been promised to *Turnus*, King of the *Rutulians*, who inhabited the maritime Part of *Campania*, near the Place where *Rome* was afterwards built. This Prince, young and ambitious, Nephew to Queen *Amata*, *Latinus's* Wife, enraged that a Stranger should be preferred to him, declared War upon his Rival, and gave him Battle, which cost both Sides dear. The *Rutuli* were routed, but it cost *Latinus* his Life, who commanded in Person with his Son-in-law. *Eneas*, being sole Master of his Father-in-law's Dominions, omitted nothing to prevent the new Efforts which *Turnus* was making to repair this Loss, when he understood that he had struck up an Alliance with the *Etrurians*, whose Power was then very formidable: *Mezentius*, who was their King, kept his Court at *Cære*, a wealthy City, and one of the strongest in the Country. *Eneas*, having united the *Trojans* and *Aborigines* together, and the last being as faithful to him as the first, he would not wait to receive the Enemy in the City; he took the Field, and the two Armies being very soon met, he fought a bloody Battle, wherein he lost his Life. His Body not being found, it having probably fallen into the River *Numicus*, near which the Battle was fought, it was given out, that *Venus*, having purified him in the Water of that River, had promoted him to the Rank of the Gods. A Tomb was erected to him upon the Banks of the River, a Monument, which was still subsisting in the Time of *Titus Livius*, and where Sacrifices were offered to him afterwards under the Name of *Jupiter Indiges*. This Heroe died at the Age of thirty eight Years, and reigned only three. His Son *Ascanius* succeeded him, and built the famous City *Alba*, where his Descendants reigned over the *Latin Territories*, until *Numitor*, *Romulus's* Grandfather. *Eneas* lived in the Year of the World 2760 Years to the Coming of Christ 1231 Years, to which add 1750, makes 2981 Years since his Time.

Aeneas, a *Trojan* Nobleman, who was thought to have betrayed his Country, because he entertained the *Grecian* Ambassadors, who were sent to demand *Helen*, and did

not discover. *Ulysses*, when he knew him in his Disguise, he and *Eneas* only advised to restore *Helen*, and make Peace. He made his Way through the midst of the *Greeks*, and got safe into the Territories of *Venice*, and built a City called *Anteronea*, after his own Name, afterwards *Patavium*, from the River *Padus*, and now *Padua*. *Diomides* and *Ulysses* there privately stole into the Temple, surprized and slew the Keepers, and carried off the *Palladium*, a wooden Image of *Pallas*, whose Eyes seemed to move. The *Trojans* surmised that it fell from Heaven into an uncovered Temple, and were told by the Oracle, that *Troy* could not be taken whilst that Image remained there. *Tacitus*, lib. iii. c. 13. informs us, that it was believed in his Time, that the Games celebrated at *Padua*, had been instituted by this *Trojan*; and some Authors mention and maintain that the Bonnet of the *Doges* of *Venice* is made after the Model of those of the ancient *Phrygians*. *Antenor*, to establish himself in that Part of *Italy*, entered directly into an Alliance with the *Hebetes*, the present *Venetians*; and with their Assistance expelled the *Egeanians*, and built that City which we have now spoke of. If any of my Readers would see the Siege of *Troy* at large, let him read *Dionysius Cretensis* and *Dares Phrygius*. It was found in *Nero's* Time in a Tomb in the *Phrygian* Language. *Nero* caused it to be translated into *Latin*. *Eneas* and *Antenor* came from *Troy* in the Year of the World 2769, 1231 Years before Christ, to which add 1750, makes 2981 Years since their Time.

Q. Who were Contemporaries with *Eneas* and *Antenor*?

A. *Jephthah* conquers the *Ammonites*; *Thineas*, King of *Babylon*; *Francus*, King of *Germany*, from him the *Franks* in *Gaul*; *Menelaus*, King of *Lacedemon*; *Agamemnon*, King of *Argos*; *Diomedes*, King of *Sicyon*; *Protopus*, King of *Corinth*; *Priamus*, King of *Troy*; *Garganis Mellior*, King of *Spain*; *Chiron*, the fifth Son of *Saturn*, an excellent Physician, he taught *Asclepius* Physic, *Apollo* Music, and *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. What was the City of *Ephesus*?

A. *Ephesus* was the capital City of *Ionia*, built by the *Ionians*, as we learn from *Plin.* v. 29. *Strabo*, vi. 4. 15. famous for the Temple of *Diana*, one of the Wonders of the

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the World ; of which I ſhall ſpeak when I come to the
Letter T.

Q. How came *Equity* and *Juſtice* to be a Goddeſs ?

A. Though in general the *Greeks* and *Romans* looked upon *Themis* as the Goddeſs of *Juſtice*, yet the latter had their *Juſtice* and *Equity* beſides, whom they repreſented upon their Medals, and on the Monuments that were conſecrated to them, the one under the Figure of a Woman ſitting with a Cup in one Hand, and her Sceptre in the other, as may be ſeen on the Medals of *Hadrian* and *Alexander Mammæus* : *Equity* again, with a Sword in one Hand, and a Pair of Scales in the other. This Goddeſs was confounded with *Aſtræa*, and *Dice*, Διχον. To whom we have an Hymn under the Name of *Orpheus*, wherein the Author, who ever he was, deſtines Incenſe to her.

Q. Who was *Erichthonius*, and how came he to be made a God ?

A. He was the fourth King of *Athens*, the Son of *Vulcan* and *Minerva*, *Erichthonius*, being compounded of two *Greek Words*, which ſignify *Conteſt* and *Earth*, inſtead of ſaying, he had been ſo called from the Diſpute he had with his Competitor, they fabled, and *Strabo* ſays it as well as others, that he was the Son of *Vulcan*, and the *Earth*, who had conceived him at the ſame time, when *Minerva* reſiſted the Violence of that God ; unleſs we chuſe rather to ſay with *St. Auguſtine*, that this Prince paſſed for the Son of *Vulcan* and *Minerva*, only becauſe he had been expoſed in a Temple conſecrated to them. As *Erichthonius* had really weak and diſtorted Limbs, ſo he invented the Uſe of Chariots, as moſt of the Ancients alledge with *Virgil*, or at leaſt, he added Wheels to a kind of Drag, which *Trochillus* had brought into Uſe before him ; and he made a good Uſe of this new Invention in the Celebration of the *Athenaia*, where he won the Prize, and whereof he was the Founder, according to the tenth Epochæ of the *Pærian Marbles*, that after his Death he was advanced to the Conſtellation of a Charioteer, or *Centaur*, as we learn from *Flygius*.

The Wiſdom of *Athens* laſted upwards of 400 Years

Phaëyon, Erichthonius, Pandion, Erechthon, Cecrops II. Pandion II. Egæus, Theseus, Minos, Demophoon, Oenobius, Aëchides, Tyndarides, Melanthes and Codrus, who devoted himself to his Country.

Q. Who were Contemporaries with *Erichthonius*?

A. *Erichthonius* lived in the Year of the World 2463, 1537 Years before Christ, to which add 1750 makes 3287 Years since his Time. His Contemporaries were *Moses* the Ruler and Law-giver of the Jews; *Pharaoh*, King of Egypt; *Mithraes*, King of Babylon; *Myles*, King of Lacedæmon; *Corax*, King of Sicily; *Dardanus* (from Italy), King of Troy. No Poets, no Historians at this Time.

Q. Who was *Esus*, and how came he to be made a God?

A. *Esus* was the great Divinity of the Gauls; his Name is also written with an Aspiration *Hesus*. As the Ancients give us but little Account of this God, the Learned have framed several Conjectures about him; but they all agree that he was the God of War. The Author of the History of the Gallic Religion gives us a quite different Idea of this God. He takes him to have been among that People the supreme Being, the unknown God, adding, that they adored him with high Veneration; though they had not any Figure of him, unless he was represented by the Oak, that Tree so respected by the *Druids*, and in general by all the Gauls. It was in Woods, continues he, and at the Foot of Oaks that they offered Sacrifices and addressed their Verses and Prayers to him. It is more natural to believe, that the Gauls, a courageous, warlike Nation, worshipped the God of Battles; and we find none among them but *Esus*, to whom this Title can be applied. Besides, is not their offering to him the Prisoners of War, preferable to other human Victims, a Proof that it was to thank and pay him Homage for the Advantages they had obtained in War. But, waving that, *Esus*, or *Mars*, was one of the greatest Gods of the Gauls, and him they honoured with peculiar Worship. When they were upon the Point of giving Battle, they vowed to offer up to him, not only all the Spoils and Horses which they should win from the Enemy, but also all the Captives; and nothing was more faithfully put in Execution. For no sooner was the Battle begun, than they offered him all the Horses, and gathered

gathered into an Heap the Arms and Spoils, which they consecrated to him, and which no-body durst touch. If any one was convicted of having applied to his own Use any Part of those Spoils, he was condemned to lose his Life, and suffer Death without Mercy. As to the Captives, the Manner of paying their Vows, was not uniform, contenting themselves sometimes with offering up the Choice of them, that is, the young, and the most handsome, and killing the rest with their Arrows, while upon other Occasions they sacrificed them all, without Distinction of Age or Birth.

Q. Who was *Evander*, and how came he to be made a God?

A. *Evander* was the Son of *Mercury* and *Nicoſſra*, who, for her prophetic Verses, was by the *Latins* called *Carmenta*; she was an *Arcadian* by Birth, had left *Greece* some-time before, and planted a Colony in that Part of *Italy* which was afterwards called the *Latin Territories*. That Prince, who had introduced the Use of Letters thither, which was then unknown there, had gained the Affection of the *Aborigines*, who, without considering him as their King, obeyed him as a Man of uncommon Wisdom. But nothing procured him more the Veneration of that People, than the Reputation of his Mother *Carmenta*, whom the *Greeks* named *Themis*, and who was looked upon as a Divinity; during her Life-time she was the Oracle of that whole Nation, and after Death had divine Honours paid her. *Evander*, who had learned not long ago from *Carmenta*, that a Heroe, a Son of *Jupiter*, was one Day to arrive in the Country, and that his heroic Atchievements would raise him to divine Honours, had no sooner heard the Name of him who had slain *Eacus*, than he was determined to be the first who should do Honour to him, even in his Life-time, as a Divinity. Thus he erected an Altar to him in haste, and after having let him know his Mother's Predictions, sacrificed to him at *Hercules's* Desire, and with the Consent of the whole Nation, that such a Solemnity should be perpetuated from Year to Year, according to the *Græcian Rites*, which he himself took care to teach them; and for that Office two of the most noble Families were set apart, that of the *Pticians*, and that of the *Periarars*; the former,

former, according to the *Roman* Historians, was afterwards entirely destroyed, for having offered to perform that Ceremony upon public Slaves, while that of the *Periarrians*, faithful to their Engagements, was still subsisting in the Time of *Cicero*. *Evander*, for his Probity and Wisdom, and being the Son of a God, and of the Prophetess *Carmenta*, was worshipped and prayed to. He lived in the Year of the World 2707, before *Jesus Christ* 1243 Years, to which add 1750 makes 3043 Years since *Evander's* Time.

Q. Who were Contemporaries with *Evander*?

A. *Abimelech* governed the *Israelites*; *Belus*, King of *Babylon*; *Jason's* Expedition with the *Argonauts*; *Castor* and *Pollux* govern *Lacedemon*; *Plisthenes*, King of *Argos*; *Adrastus*, King of *Sicyon*; *Priamus*, King of *Troy*; *Erichus*, a *Tyrian*, King of *Spain*. No Poets, no Historians at this Time.

Q. Who was *Europa*, and how came she to be made a Goddess?

A. *Jupiter*, as we read in *Ovid's Met.* lib. ii. and in *Hyginus's Tab.* 178. falling in love with *Europa*, Daughter to *Agenor*, King of *Phœnicia*, ordered *Mercury* to carry her to the Sea-shore, where that God, having transformed himself into a Bull, took her upon his Back, and transported her into *Crete*. *Palephatus*, lib. de *Meredibil.* takes the Foundation of this Fable to have been, that a Captain of *Caridia*, named *Taurus*, carried off that Princess, after that he had taken the City *Tyre* from *Agenor*; But *Echimenides*, who had wrote the History of *Crete*, says, with more Probability, that some Merchants of that Island having arrived upon the Coasts of *Phœnicia*, and seen the young *Europa*, whose Beauty struck them, carried her off for their King *Aslerius*; and as their Ship bore upon the Fore-castle a white Bull, and that King of *Crete* had assumed the Name of *Jupiter*, hence it was fabled that the God had transformed himself into a Bull to carry off this Princess. *Herodotus*, in the Beginning of his History, agrees with *Echimenides*, that it was by *Cretans* the Daughter of *Agenor* was carried off; but then he adds, it was done by Way of Reprizals, the *Phœnicians* having before bore away *Io*, the Daughter of *Inachus*. Be that as it will, it is certain, from the Testimony of all Antiquity,

that *Europa* was conveyed from *Phœnicia* into *Crete*, where she arrived by the Mouth of the River *Lethe*, which ran by *Gortina*, as we learn from *Solinus*. *Diodorus* alleges, that *Asterius* being too young, when *Europa* arrived in the Island of *Crete*, she had first by *Taurus*, *Minos*, *Sarpedine* and *Radamanthus*, and that *Asterius*, having married her afterwards, and not being able to get Children, had adopted them; whereas, others contend they were his own Off-spring. *Europa*, having brought forth the three Princes now named, gained the Esteem and Regard of all the *Cretans*, who worshipped her after her Death as a Divinity. They even instituted a Feast to her Honour, which *Hesychius*, after some Authors, names *Hellotia*. *Europa* lived in the Year of the World 2511, before our blessed Lord Christ 1489 Years, to which add 1750 makes 3239 Years since her Time.

Q. Who were Contemporaries with *Europa*?

A. *Othniel*, *Coleb's* Son-in-law, ruled the *Israelites*; *Amenophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Euretas*, King of *Lacedæmon*; *Lynceus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crete*; *Chiron* the fifth Son of *Saturn*, an excellent Physician; he taught *Æsculapius* Physic, *Apolla* Music, *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. You often speak of *Fables* in the Lives of the Gods and Goddesses, how many Sorts of *Fables* are there?

A. I find among the Poets six Kinds of *Fables* *Historical*, *Philosophical*, *Allegorical*, *Moral*, *Mixed*, or invented merely for the Sake of the *Fable*.

The first are ancient Histories, mixed with several Fictions; such are those which speak of *Hercules*, *Jason*, &c. Instead of telling us the simple Way, that the latter went to recover the Treasures which *Phrixus* had carried to *Colchis*, they gave us the Fable of the *Golden Fleece*.

The philosophical Fables are those which the Ancients invented, as apt Parables to wrap up the Mysteries of their Philosophy; as when the Ocean is said to be the Father of the Rivers; the Moon to have married the Air, and became the Mother of the Dew.

The Allegorical were likewise Parables, where some mystical Sense lay concealed, as that of *Plato* about *Perus*

Perus and *Penia*, or Riches and Poverty, whose Offspring was Pleasure.

The moral Fables are those they have contrived for the Conveyance of some Precepts of Morality, as that which tells *Jupiter* sends the Stars upon this Earth in the Day-time, to take Notice of the Actions of Men: So the Fables of *Æsop*, and in general all Apologues.

There are mixed Fables, which are made up of Allegory and Morality, but have nothing historical, such is the Fable of *Ati*, related by *Homer*, *Iliad* 19. *Ati*, according to this Poet, was *Jupiter's* Daughter; her Name marks her Character and her Inclinations; accordingly she thought of nothing but doing Mischief. Odious as she was to Gods and Men, *Jupiter* seized her by the Hair of the Head, and threw her down headlong from the Height of Heaven, whither he made an Oath she should never enter more. It is easy to see the Poet under this Fable designed to represent the Proneness we have to Evil, or Evil itself, under an allegorical Figure; for, having described this mischievous Imp, who, according to him, traverses the whole Earth with an incredible Celerity, doing all the Mischief in her Power, he adds, that her Sisters, likewise *Jupiter's* Daughters, whom he calls *Λιται*, *Prayers*, come always after her to repair, as far as lies in their Power, the Evil done by her; but, being lame, they move far slower than their Sister; as much as to say, Men are always more forward to sin, and more in earnest than they exercise Repentance, and make Reparation.

The Fables, invented merely for the Sake of Fable, have no other End, but to divert, as that of *Psyche* *Plant. Prot. de Rud.* and what we call the *Mælian* Tales, and those of the *Sybarites*. Fables of the historical Kind are easily distinguished, because Mention is made in them of People we knew elsewhere; such as are composed for Amusement are likewise easily to be discovered, by the ridiculous Stories they tell of unknown Persons. The Sense of the moral and allegorical Fables is obvious; as for the philosophical ones, they are full of *Prosopopœias* that animate Nature; there Earth and Air are hid under the borrowed Names of *Jupiter* and *Juno*.

Generally speaking, there are very few Fables in the ancient Poets, but contain some Passages of History; it is

only they that came after that have added to them Circumstances of pure Invention. When *Homer*, for Example, says, *Odys.* lib. x. *Æolus* gave *Ulysses* the Winds shut up in a Bag, whence his Companions let them out; this is a covered Piece of History, which informs us that this Prince foretold *Ulysses*, what Wind was to blow for some Days, and that the Shipwreck that he suffered; was owing entirely to his neglecting to follow his Counsel. But when *Virgil*, *Æn.* lib. i. adds, that the same *Æolus*, at *Juno's* Request, raised a terrible Storm, which drove *Æneas's* Fleet upon the Coast of *Africa*, it is a mere Fable founded upon the Opinion of *Æolus's* being God of the Winds. Those Fables too, which we have called philosophical, were at first historical, and it was after their Invention they were joined with the Idea of natural Things: Hence those mixed Fables, if we may so call them, comprehending like that of *Myrrha* and *Lucothei*, changed into the Tree that bears Frankincense, and that of *Clytie* into the *Heliotrope*. *Ati* signifies hurtful, for which Cause she was made the Goddess of *Revenge*.

Q. Who was *Fabulinus*, and how came he to be made a God?

A. *Fabulinus* was the God who taught Children to speak: I told you, that when a Woman was in Labour of Child-bearing, they invoked *Lucina* and *Juno Pronuba* the Goddesses of Marriage. When a Child was laid down on the Ground, they recommended him to the Gods *Pelumnus* and *Piturnus*; for fear too that the God *Silvanus* should do him Harm, there were three other Deities who watched at the Gates, *Intercide*, *Pilumnus* and *Deverra*. For we must know, that at the Nativity of a Child, they knocked at the Gate first with an Ax, then with a Mallet, and last of all they swept the Porch, believing that *Silvanus*, seeing those three Signs, durst not attempt to harm the Children, whom he thus judges to be under the Protection of these three Divinities. *Statilinus* presided over Children's Education; *Parvordia* kept away from them frightful terrifying Objects; *Nondina* presided over the Names given them; *Macrobius Sat.* lib. i. c. 16. says, the Males were purified, and got a Name the ninth Day after their Birth, and the Females on the eighth

eighth Day. *Cumina* had the Charge of the Cradle. *Rumina*, preserved the Milk of the Mothers. Big-bellied Women, or in Child-bed, invoked the *Bona Dea*, *Juno*, *Lucina*, *Hecate*, *Sospita*, *Mena*, the *Nixii Dei*, *Intercidone*, *Mater*, *Matuta*, *Deverra*, *Egeria*, *Fluonia*, *Pertinax*, *Prorsa*, *Postversa*, *Rumilia*. For Children they invoked the Goddess *Nascio* or *Natio*, *Opis*, *Rumina*, *Potina*, *Cumina*, *Lewana*, *Pa-ventia*, *Carnea*, *Edusa*, *Ossilago*, *Statilinus*, *Vagitanus*, *Fabulinus*, *Juventa*, *Nondina*, *Orbona*; this last Goddess was for Orphans, or to comfort Fathers and Mothers for the Loss of their Children. There was no Crime but had a Patron God. The Adulterers owned *Jupiter*; the Ladies of Gallantry, *Venus*; Jealous Wives, *Juno*; and the Pick-pockets, *Mercury*, and the Goddess *Laverna*. These were not all, there were Destinies to over-rule every Action in Life. Over Marriage presided *Juno*, *Hymeneus*, *Thalassius*, *Lucina*, *Jugatinus*, *Domiducous*, and several others, whose infamous Occupations are enough to put every virtuous Person to the Blush.

Q. How came *Fame* to be made a Goddess?

A. Among the Divinities *Fame* had also her Place; *Hesiod*, who gives a Description of her, has however omitted her Genealogy. But it is certain, that she was reckoned a Divinity, and that she had an established Worship, especially at *Athens*, as we learn from *Pausanias*, in his *Attics*, and a Temple, as *Plutarch* tells us, in the Life of *Camillus*. No Figures can have a stronger Impression, or greater Likeness to this Goddess, than is exhibited in that fine Picture of her drawn by *Virgil*, *Æneid* iv. 259. The Translation of which by *Pitt's*, I shall give my Readers.

Now *Fame*, tremendous Feind! without Delay
Thro' *Lybian* Cities took her rapid Way.
Fame, the swift Plague, that ev'ry Moment grows,
And gains new Strength and Vigour as she goes.
First, small with Fear, she swells to wondrous Size,
And stalks on Earth, and towers above the Skies,
Whom in her Wrath to Heav'n the teeming Earth
Produc'd the last of her gigantic Birth,
A Monster huge and dreadful in the Eye,
With rapid Feet to run, or Wings to fly.

Beneath her Plumes the various Fury bears
 A thousand piercing Eyes and list'ning Ears,
 And with a thousand Mouths and babbling Tongues
 appears.

Thundering by Night thro' Heav'n and Earth she flies,
 No golden Slumbers seal her watchful Eyes :
 On Tow'rs or Battlements she sits by Day,
 And shakes whole Towns with Terror and Dismay,
 Alarms the World around, and perch'd on high,
 Reports a Truth, or publishes a Lie, &c.

Ovid gives also a very fine Picture of the same Goddess, and some other Poets have likewise exercised their poetical Genius upon the same Subject. What we may infer from all these is, that *Fama*, like all the Giants, was the Daughter of the Earth, who, to be avenged of the Gods, and of *Jupiter* in particular, who had thunderstruck her Children, brought forth this Monster to blaze abroad their Crimes, and make them known to all the World : For *Fama* spares neither Gods nor Men.

Q How came *Faith* to be made a Goddess ?

A. *Faith*, that is, *Fidelity*, (for thus we are to understand the Word *Fides*, the *Pagans* not having the same Idea of it with us) was also a Divinity among the *Romans*; consequently it is obvious, that she presided over Sincerity in Commerce, and Truth in Promises. It was by her, in short, that Security was given against Deceit and Falshood, since she was taken to witness their Engagements, and the Oath made in her Name, or that of *Jupiter Fidius*, who was the same, was of all Oaths the most inviolable. Nothing in Nature was more sacred than this Fidelity, as having for its Foundation Religion itself; take away, says *Cicero* (in his *Offices*, Book iii.) the Reverence that is due to the Gods, and *Faith* is at an End, *pietate adversus Deos sublatâ fidem tolli*. The Temple of *Faith* erected by *Galatius*, was in the Capitol, near that of *Jupiter*. *Festus*, upon the Authority of *Agathangelus*, says, that *Æneas*, upon his Arrival in *Italy*, also consecrated one to the same Goddess; but, I am of Opinion, that we ought to adhere to *Dionysius Halicarnassus* and *Plutarch*, who make the first of all to have been built by *Numa Pompilius*. That same Prince had likewise ordered
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the Priests, whom he set over the Worship of this Goddeff, to wear white Vestments when they offered Sacrifices to her. The Antiquaries are of Opinion, that a Figure, where two Women are joining Hands, represents this Goddeff, which is not improbable, since in this manner mutual Faith is usually plighted. What induced *Numa Pompilius* to make *Faith* one of the *Roman Divinities* is thus related by *Dionysius Halicarnassus*, Book ii. In order, says he, to engage his People to mutual Fidelity and Truth in their Contracts with one another, he had Recourse to another Method which the most celebrated Legislators had contrived. He remarked, that the public Contracts, and those made before Witnesses, were pretty regularly observed, and that few who contracted in that manner were found to violate their Promises, because Men naturally have a Regard to those in whose Presence they have come under Engagements. He observed on the other Side, that these Sorts of Contracts and Treaties that were made without Witnesses, and depended merely upon the Honesty of the Parties contracting, were still more inviolable than the former; whence he concluded, that by deifying *Faith* he would make those Sorts of Contracts still more binding. Besides, it appeared to him unreasonable, that while divine Honours were paid to *Justice*, to *Themis* and *Nemesis*, and such like Divinities, *Faith* alone, the most sacred Thing in the World, and, at the same time the most worthy of Veneration among Men, should be honoured neither in public nor private. Big with so laudable a Design, he was the first who built a Temple to public *Faith*, and instituted Sacrifices, whereof he would have the Charges to be defrayed by the Public, as was done with respect to several other Gods, in hopes, that the Veneration of so fundamental a Virtue, which he propagated through the City in general, would insensibly communicate itself to each Individual.

Q. How came *Faunus* and *Fauna* to be made a God and Goddeff?

A. *Faunus* was the Son of *Picus*, the fourth King of *Italy*; he was a Prince of very great Bravery as well as Wisdom, which probably made it to be given out that he was the Son of *Mars*. *Lactantius* informs us, that he was very religious. *Eusebius* is of the same Mind, when he

places *Faunus* in the Catalogue of the *Latin* Kings. As he applied himself, during his Reign, to Agriculture, he was ranked after his Death, among the rural Deities, and was represented with the Equipage of the *Satyrs*. It was even asserted, that he delivered Oracles; but this Fable is founded upon the Etymology of his Name; for *Pho-*
nein in *Greek*, and *Fari* in *Latin*; where it is compound-
ed, signify *to speak*; and it was, perhaps, for the same Reason, that they called his Wife *Fauna*, as you would say *Fandica*, *Prophetess*. She was a Person of great Cha-
stity, as we learn from *Varro*, and *Lactantius*, who copied him, says, she carried Modesty and Reserve so far, that she never would see another Man but her own Husband. She was wont to make Predictions to the Women, as *Faunus* did to the Men. So many good Qualities or Qua-
lifications raised her after Death to divine Honours, and she was called the *good Goddes*. The Women offered Sa-
crifices to her in Places where no Access was permitted to the Men. *Faunus* lived while *Pandion* reigned at *Athens*, about 1300 Years before the Christian *Æra*, or about 120 Years before the *Trojan* War, to which add 1750 make 2050 Years since *Faunus*'s Time.

All that we know of the Goddes *Favour* is, that *Apelles* had drawn an excellent Picture of her.

Q. How came *Felicity* to be made a Goddes?

A. It was very late before the *Romans* raised *Felicity* to the Rank of their Divinities. It was actually about six hundred Years after the Building of *Rome*, that *Lucellus*, upon his Return from the War with *Methridates* and *Tigranes*, built a Temple to her. *Pliny*, Book xxxv. ch. 12. adds, that this General enjoined the Statuary *Archefilanus* to make the Statue of that Goddes, and this is almost all that we know about her. Both the General and Statuary died before the Work was finished.

Q. How came *Feronia* to be made a Goddes?

A. *Feronia*, which Name comes from the Verb *fero*, *to bring forth*, or from the Town *Feronia*, near Mount *Soracte*, was, according to *Servius*, the Patroness of en-
franchised Slaves, who had a great many Offerings pre-
sented to her, this Goddes being in high Veneration through all *Italy*. The Grammarian now, quoted will
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have her to be the ſame with Virgin *Juno*, which, indeed, is countenanced by an ancient Inſcription quoted by *Fabretti*, and conceived in theſe Terms *Junorū Feronæ*. The *Romans* appropriated to this Goddeſs the Care of the Woods and Orchards; ſhe had a Temple at the Foot of Mount *Soracte* now mentioned, where an annual Sacrifice was offered to her, and they tell us, it was ſuch as were filled with the Spirit of this Goddeſs, that walked bare-footed upon Coals without being burnt, or ſuffering any Harm; in his Book i. Satyr v. mentions the Homage that was paid to this Divinity, in waſhing the Face and Hands, according to Cuſtom, in the ſacred Fountain which flowed near the Temple.

Ora manusque tuâ lavimus, Feronia, lymphâ.

Q. How came Fire to be worſhipped?

A. It is agreed that the Worſhip of the Goddeſs *Veſta*, or of Fire, was brought into *Italy* by *Enneas* and the other *Trojans* who landed there; but the *Phrygians* themſelves had received it from the Eaſtern Nations. The *Chaldeans* had a high Veneration for the Fire, which they accounted a Divinity. There was in the Province of *Babylon*, a City conſecrated to this Uſage, which was called the City of *Ur*, or of Fire. The *Persians* were yet more ſuperſtitious in this reſpect than the *Chaldeans*: They had Temples which they called *Pyræa*, Fire-temples, ſet apart ſolely for the Preſervation of the ſacred Fire. It was not only in Temples and in the *Pyræa* that the ſacred Fire was preſerved, ſince every private Perſon was obliged to maintain it at the Gate of his Houſe; and hence, if we may believe *Ovid. Faſt.* l. 6. came the Name of *Veſtible*. *Virgil* gives us to underſtand, that *Enneas*, before he left his Father's Palace, had removed the Fire from the ſacred Hearth, *Æn.* B. ii. That the Name of *Veſta* ſynonymous with that of Fire, called by the *Greeks* *Eſta*, by the *Chaldeans* and ancient *Persians*, *Aveſta*. The *Persians* believed the Fire to be a God, and that their Reaſon for not burning of the Dead, was, that they would have thought themſelves guilty of Sacrilege, if a dead Body had been conſumed by a God. They adored Nature in her various Scenes, and over each Part of her a Divinity was made to preſide. They worſhipped the Earth under

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the Names of *Rhea*, *Tellus*, *Ops*, *Cibele*, *Proſerpina*, *Maia*, *Flora*, *Faunus*, *Pales*, and *Vertumnus*; the Fire under thoſe of *Vulcan* and *Veſta*; the Water of the Sea and Rivers, under thoſe of *Oceanus*, *Neptune*, *Nervus*, the *Nereides*, *Nymphs*, and *Naiades*; the Air and Winds, under the Name of *Jupiter* and *Æolus*; the Sun under thoſe of *Apollo*, *Titan*, *Osiris*, &c. The Moon under thoſe of *Diana*, *Isis*, &c. *Bacchus* was the God of Wine, *Ceres*, the Goddeſs of Corn; every River and Fountain had its tutelar Deity; *Hell*, its *Pluto*; the Sea, *Neptune* and *Tethys*; the Woods and Mountains their *Nymphs* and *Satyrs*.

In a word, They worſhipped the *Fire* as the Deputy of the *Sun* upon Earth, becauſe it had theſe Properties of the Sun, *Heat* and *Light*, it ſheltered them againſt the Rigour of the Cold; boiled, broiled, and roasted their Meat, Drink, and Bread, by which they were fed and nourished.

Q. What is meant by the *Golden Fleece* ſo much talked of by the Hiſtorians and Poets?

A. The ancient Hiſtory of *Greece* ſets before us few Subjects ſo celebrated as the Conqueſt of the *Golden Fleece*; but, at the ſame Time, there is none that abounds more in Fictions. Before I can give an Answer to this Queſtion, I muſt premiſe ſomething of *Jaſon*, and his Expedition to *Colchis*. *Jaſon* was the Son of *Æſon*, King of *Threſſaly*, and *Polymele*, or, as others, *Alcmede*. *Athamas*, the Son of *Eolus*, the Grand-ſon of *Hellen*, and Great-grand-ſon of *Deucalion*, was King of *Thebes* in *Bæotia*, or of *Orchomenus*, according to *Pauſanias*. This Prince had two Wives; *Ino*, the Daughter of *Cadmus*, whom he divorced ſome time after to marry *Nephele*, by whom he had *Phryxus* and *Helle*. This is the Name which *Sophocles* gives to *Athamas*'s ſecond Wife, whom *Pindar* calls *Demotice*; and *Phereſides*, *Themisto*: As ſhe was ſubject to certain Fits of Madneſs, he was very ſoon diſgusted at her, and took back *Ino*, who bore him two Sons, *Laarchus* and *Mileceſta*. *Ino*, who then gained greatly the Aſcendant over her Huſband, had a mortal Averſion to the Children of her Rival, who, being the eldeſt, were to ſucceed their Father, to the Excluſion of her's; ſo that ſhe ſought all Means to deſtroy them.

Phryxus,

Phryxus, apprized of *Ino's* Design by his Governor, if we may believe *Diodorus Siculus*, or by one of the Priests of the Oracle, who, according to *Herodotus*, made the Discovery, fitted out a Ship secretly; and, having carried off a Part of his Father's Treasures, embarked with his Sister *Helle* to seek a secure Retreat at the Court of *Ætes*, his Kinsman, who reigned in *Colchis*. The young *Helle* fell into the Sea, and was drowned in that Part of the *Archipelago*, which from that was called the *Hellepont*, or the Sea of *Helle*. *Phryxus* arrived happily at *Colchis*, where *Ætes* gave him a kind Reception, and some time after bestowed upon him his Daughter *Calciopé* in Marriage. *Phryxus* and *Calciopé* were very happy; and he had by her four Sons, *Argos*, *Phrontis*, *Melas* and *Clyndus*; see *Diodorus*. But *Ætes*, who coveted the Treasures of his Son-in-law, put him to Death; and *Calciopé*, to save her Children from the bloody Hands of their Grand-father, who undoubtedly would not have spared them, put them secretly a Ship-board, to transport them to *Greece*; having got an Account that *Ino* was dead, and of Consequence no more in the Way to persecute them.

Diomedes; this was *Jason's* first Name: *Pelias*, the Relation of *Athamas*, governed a Part of *Thessaly*; knowing that *Jason* had a better Title to the Crown than himself, offered an Opportunity of gratifying his Ambition; told him, that the unfortunate *Phryxus*, their common Relation, descended with them from *Eolus*, had been assassinated at *Colchis*; and that his Ghost had appeared to him, charging him to revenge his Death, and to save his Children, who were every Day exposed to the insatiable Avarice of the Tyrant *Ætes*, who detained them at his Court. He added, that he was very ready to resign to him a Crown to which he had a legal Title; but that as a Duty of Religion bound him to the Expedition to *Colchis*, which he was not in a Condition to undertake himself, he hoped he would not refuse to discharge it for him, and give Satisfaction to the injured *Manes* of a Relation, who called aloud for Revenge. This Proposal was highly grateful to *Jason*, who, having withdrawn to confer with his Father and Uncles, they resolved unanimously to publish their Design through all *Greece*, to invite the Youth to join with him in so glorious and advantageous an Expedition. While the Choice of the *Grecian* Youth were assembling in *Thessaly*;

saly; all who were most distinguished in Greece at that Time, both for their Valour and their Birth, and whereof the most Part were *Jason's* Relations; because, at that Time, almost all Greece, except a Part of the *Peloponnesus*, was peopled by *Deucalion's* Descendants, from whom he derived his Original.

The Ship built for this Expedition, called *Argo* or *Argos*, was long, and near the Figure of Galleys, whereas those which the *Greeks* used before were round. *Pliny*, B. iii. Ch. 56. says, *Longa navo Jasonem primum navigasse, Philo Stephanus autor est. Apollonius* says, this Galley consisted of fifty Oars, and calls it πεντηκοντερον ναυν. Thus, continues our learned Author, we may conjecture that it had twenty-five Oars on each Side, and fifty Cubits in Length. *Theocritus* says it had thirty Oars on each Side, and sixty Cubits in Length. *Cicero* quotes two Verses, intimating, that this Ship was named *Argo*, merely because it carried the *Greeks Argivos*.

*Argo, quia Achivi in ea delectiviri
Vecti, petebant pellem inauratam aristis.*

There were fifty-two Heroes, Chiefs and Captains, who embarked with *Jason*, whose Names, for Brevity's Sake, I here omit. We may compute them to be in all three or four Thousand Men in a large Fleet of Ships, whereof the *Argo* was the Chief, and from whom all the Passengers and Sailors were called *Argonauts*. Do we think that Greece would have been at all this Charge and Expence for the *Golden Fleece* in a literal Sense? No; *Phryxus* had carried off with him the Treasure of *Athamas* his Father, that is, all the Silver and Gold, coined or uncoined, in Bars and Ingots, with the Crown, Sword, and Sceptre, and Jewels and precious Stones, puts them privately aboard of a Ship, and he and his Sister *Helle* set sail for *Colchis*, to their Kinsman *Ætes* the King. He receives *Phryxus* (for, as we have said, *Helle* died by the Way) very graciously, marries him to his Daughter *Calciopé*, by whom he had four Sons, whom I have named; finding that *Phryxus* had a Design to take back the Treasure, with his Wife and Children, to Greece, he killed the Son-in-law. The Mother to save the Children from the Cruelty of their Grand-father, having heard that *Ino* was dead, shipped them off for Greece. *Jason* and his Fleet

Fleet meeting the Ship at Sea, carries them back to *Colchis*, where *Jaſon* acquaints *Thetes* of his Commiſſion; thereafter he viſited *Calciopé*, the Widow of *Phryxus*; told her, that he had brought back her Children, and would take Care of them: She made him acquainted with *Medea* her Siſter, who reſided as Governeſs of the Tower where the Treafure was: *Medea*, ſeeing *Jaſon* a handſome, beautiful, eloquent, warlike, heroic Prince, fell in Love with him. After this *Jaſon* found a Way to conquer the Dragons which vomitted Fire, and the ſubduing the Brazen-footed Bulls, which were the Conditions upon the performing of which *Thetes* promiſed him the Treafures called the *Golden Fleece*. So all this Fable turns out to be nothing but a falſe Key, which *Medea* gave *Jaſon* to carry off her Father's Treafures, which a good Wall, with double Gates of Braſs, upon which the Figures of Dragons and Bulls was either molded or carved, and rendered inacceſſible. *Jaſon* by Night carried off the Treafures, put them aboard of his Fleet, and he and *Medea* ſet ſail for *Greece*. *Ætes* fitted out a Fleet; but, before they could provide the Ships, Viſtual and Man them, *Jaſon's* Fleet, was out of their Reach. Some Authors ſay, that *Ætes's* Fleet engaged that of *Jaſon's*, and that *Jaſon's* beat them: If that had been true, ſome of *Jaſon's* Fleet would have been ſunk, and of Conſequence ſome of the Treafures loſt; but his Fleet came all ſafe home with the Treafures:

*Jews, Turks, and Chriſtians, ſeveral Tenets bold,
Yet, all One God acknowledge, that is, Gold.*

This is only meant of the Avaritious and Covetous. Though we have now neither the Poem of the true *Orpheus*, nor that of *Epimonides* of *Crete*, who, according to *Diogenes Laertius*, wrote a Poem upon this Expedition towards the forty-ſeventh Olympiad, about 600 Years before the Chriſtian Æra, to which add 1749, makes 2349 Years ſince. Nor yet the Work of *Varro*, who, as we learn from *Probus*, in his Commentary upon *Virgil's Georgicks*, left four Books upon the ſame Subject; yet we are not quite deſtitute of Helps. Among the Hiſtorians, *Diodorus Siculus*, *Apollodorus*, *Strabo*, *Trogus*, *Pompeius*, are thoſe who wrote upon it at the greateſt Length.

Q. Who was *Flora*, and how came she to be made a Goddes?

A. *Lactantius* says, *Flora* was a Prostitute, who, having gained much Substance, made the *Roman* People her Heirs, and left a considerable Sum for celebrating every Year the Day of her Nativity, by a solemn Festival, and Games, called from her Name *Floralia*. But, continues that learned Father, the Shame both of the Inheritance, and of such a Festival, inclined the Senate to put that Courtezan into the Number of the Gods, and to feign that she was the Goddes of Flowers. *Ovid*, in his Book of *Fasts*, to give an Air of Truth to this Fable, says *Flora* was a Nymph called *Chloris*, who, being married to the Zephyr, received from her Spouse the Dominion over all the Flowers. *Acca Laurentia*, having married *Tarturius*, a Man of Wealth, he left her his immense Riches. She encreased them still more by the infamous Trade she carried on for several Years; and, when she saw herself at the Point of Death, she named the *Roman* Senate her Heir. Her Name was inrolled in the Calendar, and Feasts were instituted to her Honour. As the Name of *Laurentia* still kept up the Remembrance of her infamous Trade, it was changed to that of *Flora*: But this Change however did not abolish the Memory of her Debaucheries; great Care was even taken to renew the *Floral* Games, where were committed a Thousand Acts of Obscenity, suitable to the Goddes in whose Honour they were instituted.

Q. What say you of *Fortune*, and how came she to be made a Goddes?

A. As Men have always highly valued earthly Goods, it is no Wonder that they adored *Fortune*: Fools! who thus instead of acknowledging an intelligent Providence, that distributes Riches, and other Goods, from Views always wise, though dark, and placed beyond the Reach of human Discovery, addressed their Vows to an imaginary Being, that acted without Design, and from the Impulse of unavoidable Necessity: For it is beyond Question, that, in the Pagan System, *Fortune* was nothing else but Destiny. Accordingly she was confounded, as I shall shew afterwards, with the *Pasca*, who were themselves
that

that fatal Neceſſity which the Poets have reaſoned ſo much about. It is true, Chriſtians ſometimes ſpeak of *Fortune* after the Manner of the Pagans themſelves, to ſacrifice to *Fortune*, to expect all from *Fortune*, to be devoted to *Fortune*, &c. But when they reflect and conſider the Meaning of theſe vulgar Expreſſions, they refer it to a Divine Providence. It is certain that ſhe was invoked from the earlieſt Times, ſince the firſt Time that the Holy Scriptures mentions the Gods of the Pagans, it ſpeaks of *Gad*, invoked by *Leah*; and this God St. *Auguſtine* takes to have been *Fortune*. The *Greeks* erected unto her, in After-times, ſeveral Temples; and thoſe of *Corinth* gave her the Surname of *Acoſa*, becauſe ſhe had one in their Cittadels. This Goddeſs had alſo a Chapel at *Egira*, with a Statue, having beſide it a winged *Cupid*, probably to ſignify that in Love *Fortune* has a greater Influence than *Beauty*. In that of *Elis* ſhe had in her Hand the Cornucopia; but the moſt ſuitable Symbol was that which the *Bætiens* had given her, having repreſented her in a Temple of theirs, holding *Plutus* in her Arms under the Form of an Infant; and this, ſays *Pauſanias*, is an ingenious enough Notion, to put the God of Riches in the Hands of *Fortune*, as if ſhe had been his Nurſe and his Mother. In general, almoſt all Men are Votaries to *Fortune*; and although they do not always offer Victims to her, yet they but too often ſacrifice to her their Honour and Probity. The *Romans* had much the ſame Sentiments of her that the *Greeks* had, ſince their moſt ancient *Fortune* being that which was worſhipped at *Antium*, and which was confounded with the *Lots* and *Aſtrological Predictions*, the Uſe whereof was ſo famous in that City, it is evident that they did not diſtinguiſh her from *Deſtiny*, or that Fate which the *Greeks* called *Eimarmene*. As the Inhabitants of *Antium*, now *Nettano*, adored at the ſame Time two *Fortunes*, called *Fortunæ Geminae*, the *Twin Fortunes*, it is probable that theſe were good and bad *Fortune*. *Suetonius* calls the two *Fortunes* the *Lots of Antium*, becauſe it was by the *Lots*.

Q. How came *Fruſtuoſeia* to be made a Goddeſs?

A. St. *Auguſtin*, in his Book of the City of God, informs us of ſeveral Country Divinities; the bare naming of them will be ſufficient to let us know the Offices to which they

they were destined. The *Romans*, says he, had a Goddess *Fructuoseia*, whom they invoked to obtain a good Harvest; a God *Spinofus*, to pluck up the Thorns from the Fields; a Goddess *Niella*, to save the Corn from Mildew: They had *Proserpine* to preside over the Budding of the Corns; a God *Nodotus*, for the Knots of the Stalk; the Goddess *Volutina*, for the Coat that covers the Ear; *Patelena*, for the Ear which begins to open; *Hostilia*, when the Beard of the Ear and the Ear itself were of an equal Length; *Lacturtia*, when the Grain was in Milk; *Materna*, when it was ripe; and *Runcina*, when it was reaping. We may observe, that almost all these Gods derived their Original from the *Latins*, as their Names sufficiently intimate; nor is there any Thing to be found relating to them in the Writings of the *Greeks*.

Q. How came *Furies* to be made Goddesses?

A. It was a general Opinion, that, after this Life, there were Places allotted for the Punishment of the Wicked, and the Reward of the Good; and, no Doubt, upon this Idea were formed the *Elysian Fields* and *Hell*: And, as there were Judges there appointed, for rendering to every one the Justice he deserved, so the *Furies* were imagined to be the Ministers, and to execute the Sentences which they passed upon the Wicked. It is likewise possible (for, after all, Idolatry followed true Religion too near not to have preserved some of its Truths) it is possible, I say, that a confused Knowledge of the Fall of Angels, and their Punishment, had given rise to the Introduction of *Furies*, who are themselves Devils appointed to be the Tormentors of the Guilty; and this, I am apt to think, was the true Original of these Divinities; that is what made them be invented by those who embraced this natural Notion, that there were to be Rewards and Punishments after this Life: For, though this Truth has been disfigured, by the absurd Fables that have been intermixed with it, its easy however to distinguish the Substance of the Opinion from the Veils they were obliged to draw over it, to render it the more familiar. If the Ancients varied as to the Original of the *Furies*, they have not been more unanimous as to their Number: At first it would seem they admitted only three of them, *Tesiphone*, *Megera*, and *Alecto*; and these Names which

which import *Rage*, *Slaughter*, *Envy*, &c. were perfectly applicable to them. *Ausonius* makes even a Kind of Axiom, there are three *Gorgons*, three *Harpies*, and three *Destinies*. *Euripides* reckons the Goddess *Lyssa* among the *Furies*, because she inspired *Rage* and *Fury*, whence her Name was derived. *Juno*, in that Poet, orders *Iris* to conduct her armed with Serpents to *Hercules*, to infuse into him that Madness to which he owed the Loss of his Life. *Plutarch* allows but of one *Fury*, whom he calls *Adrasta*, the Daughter of *Jupiter* and *Necessity*; it was she, according to that Author, who was the sole Minister of the Vengeance of the Gods. In fine, the Goddess *Nemesis* or *Nemeses*, for they reckoned more than one of them, are also to be taken into the Number of the *Furies*. They have all their Characters: Daughters of the Night and the Ocean; they were appointed to examine into Mens Actions, for the Punishment of the Bad, and the Reward of the Good. The *Furies* were employed not only in punishing the Guilty, but also in chastising Men by Diseases, by War, and the other Strokes of Celestial Wrath. *Virgil* however seems to have distributed these several Functions among the three *Furies*, so that *Tisiphone* was employed for contagious Distempers, while *Allecto's* Functions particularly related to the Disorders of War. According to this Idea, *Statius* has called her the Mother of War, *Theb.* l. 4. In fine, when any Person was put to Death, *Mezera* was she whom the Gods commonly made Use of. Goddesses so awful commanded particular Homage. In fine, so great was the Veneration paid to them, that People durst hardly mention their Names, or cast their Eyes upon their Temples. The Statues of the Goddesses had nothing different from the other Divinities. It was the Poet *Æschiles*, in one of his Tragedies, was the first who represented them with that hideous Air, and those Serpents that made them so dreadful, that the first Representation of his Play proved fatal to many of the Spectators. The Description of the *Furies* given by this Poet was followed, and it passed from the Theatre to the Temples: Henceforth they came to be represented no otherwise but with a grim Aspect, and a frightful Mien, with Attire black and bloody, having, instead of Hair, Serpents wreathed about their Heads, a burning Torch in one Hand, and a Whip of Scorpions in the other; and

and for their Attendants, *Terror, Rage, Paleneſs,* and *Death*. Thus ſeated about *Pluto's Throne*, whoſe Miniſters they were, they waited his Orders with an Impatience that marked out all the Furies they were poſſeſſed with.

Q. What do you ſay of the Divinity of the *Ganges*, that great River of the *East-Indies*?

A. If the great Uſefulneſs of Water to the Earth, induced the firſt Idolaters to make a Divinity of it, we may ſuppoſe the Wonders that have been obſerved in that Element, did likewise contribute, not a little, to promote the Superſtition, *God is wonderful in the Waters*, ſays the Holy Scripture, and it is on this Element eſpecially, that he ſeems to have laid out a Profuſion of Wonders. The Ebbing and Flowing of the Sea, that periodical Motion which ſwells and ſinks the Waters by Turns every ſix Hours, and perpetuates their Motion, whereby they are preſerved from Corruption, the Irregularity of this Motion, more or leſs, in the different Terms of the Moon, as well as in different Seasons; the Flux of the *Euripus*, a narrow Sea between *Bætia* and *Euba*, ſaid to ebb and flow ſeven Times in twenty four Hours; the Saltneſs of the Sea, a ſecond Source of its Incorruptability; the prodigious Number and Variety of Monſters which it ingenders, and the enormous Bulk of ſome of its Inhabitants, ſuch as the Whale, and ſome others that far ſurpaſs the greateſt of the Land Animals, all are wonderful, all aſtoniſhing. The *Indians* we know paid high Tributes to the *Ganges*: Their Superſtition in this Reſpect continues ſtill, and the Princes who reign upon the Banks of the River, well know how to make Gain of it, by making their Subjects buy the Permiſſion to draw Water from the River, or to bathe themſelves in it. This Worſhip payed to Water was not long confined to *Persia* and *Egypt*, but was very ſoon propagated, like the other Superſtitions of the oriental Nations, to the neighbouring Countries. It is well known that the Ancients offered frequent Libations to the Ocean, to the Seas and Rivers, and that they hardly ever embarked till they had firſt performed Sacrifices to the Waters, and to the Divinities who preſided over the ſame; of this I might quote Numbers of Examples, but ſhall content myſelf with that of *Jaſon*, who commanded thoſe that went with the Ship *Argos*, and were called

Argo-

Argonauts; when they were ready to ſet ſail, *Jaſon* ordered a ſolemn Sacrifice in order to propitiate the Divinities of the Sea; every one was impatient to comply with the Commands of his Leader, they raiſed an Altar upon the Sea-ſhore, and after the uſual Oblations, the Priest poured out Flour, mixed with Honey and Oil, offering up Oxen to the Gods, in-whofe Honour the Sacrifice was performed, and prayed for their Favour and Protection in their Voyage.

Q. Who are the *Genii* or *Demons*, and how came they to be worſhipped?

A. The *Genii* or *Demons*; theſe Spirits aſſume all Sorts of Forms, transform themſelves into various Shapes, and imitate the Gods themſelves, the *Demons* and Souls departed. Witneſs the Witch of *Endor* calling up *Samuel* to *Saul*; we muſt not believe that it was *Samuel*, but the Devil, or a Demon perſonating the Prophet, for they can have no Power over the Souls departed, who are in a Place of Happineſs. For the *Genii* or *Demons*, are they who work all Manner of Wickedneſs without producing any Good; they give bad Counſels, ſet themſelves in Oppoſition, with all their Might, to good Actions, and bear a remarkable Hatred to virtuous Perſons; they love the Scent of Fleſh, and of the Blood of Animals, and they delight in being flattered. It muſt, however, be allowed, that the Philoſophers did not believe the *Genii* or *Demons* to be Gods; but as Idolatry ſet no Bounds to Superſtition; thoſe ſame *Genii* were afterwards looked upon as Divinities, and had their Share in the Worſhip that was paid to the Gods. Hence the Temples, Chappels, and Altars, which Antiquity informs us to have been conſecrated to them: Hence again, theſe Inſcriptions ſo common; *Genio loci*, *Genio Auguſti*, *Junonibus*, &c. It is true, thoſe *Genii* were reckoned in the loweſt Claſs, and among what *Ovid* calls *Plebs Deorum*, the *Plebeian Gods*. But nevertheleſs, they had their Altars and Sacrifices: Every Man therefore, according to the Principles of this Theology, had his particular *Genius*, or even two, according to ſome Authors; and this is what makes *Pliny* ſay, that the Number of the Gods, for he expreſsly takes into the Number the *Genii*, and *Junoneſs*, who were the *Genii*.

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Genii of the Women, was ſo great, that they were more numerous than Men.

Q. What ſort of Perſons were the *Giants* ?

A. The Queſtion about the Exiſtence of the *Giants*, ſo often examined, would ſeem at firſt Sight to be no difficult Problem to reſolve. All Antiquity mentions certain Men of an extraordinary Stature, who made their Appearance at ſundry Times. The Scripture makes mention of them more than once. The profane Hiſtorians, the Travellers and Poets eſpecially, tell us very odd Stories upon this Occaſion : And yet when one comes to examine theſe Teſtimonies impartially ; to take the Expreſſions in the inſpired Writings in the moſt natural Signification ; to reduce the Exaggerations of the Poets to a rational Meaning ; to limit the Hiſtorians and Travellers to what they were either Eye-witneſſes to ; or to what they aſſert only from irrefragable Teſtimony ; in fine, to follow the wiſe Conduct of Nature, almoſt always uniform in her Productions, all the marvellous Circumſtances that filled our Imagination before will then diſappear.

Authors, both ancient and modern, who have thought fit to examine this Queſtion, have formed very different Sentiments about it from one another. Some, through Exceſs of Credulity, have partly adopted what the Poets, and ſeveral *Rabbins* have delivered as to the Stature of the *Giants* ; and if they have not gone quite ſo far as to believe, that, upon a Time, they piled *Oſſa* upon *Pelion* to ſcale Heaven, they have at leaſt granted, that there was once a Race of Men ſo monſtrouſly tall, that they many Times exceeded the Stature of ordinary Men.

The *Abbe de Tilladet*, in a Diſſertation, whereof we have a Copy in the firſt Volume of the Memoirs of the Academy of *Belles Letters*, Page 125, alledges, that there were, not only real *Giants*, but alſo Nations and Cities of *Giants* ; that our firſt Parents, and particularly the principal Heads of Colonies mentioned in Hiſtory, were real *Giants*, taking that Word in its ſtrictest Senſe. In this new Scene *Adam* and *Eve* muſt have been of a very gigantick Size : For, ſays he, the Fathers and Mothers of the *Giants* muſt have been *Giants* themſelves. And, indeed, how can it be ſuppoſed, that a Mother who was

no more than five or six Foot high, should be able to bear in her Womb a Child, who, being of a Size to grow up to a Giant, must have arrived at her Dimensions, probably, in a few Days after his Conception? Who can be persuaded, continues he, that *Noah*, had he not been bigger than we, would have been capable to build the Ark that saved Mankind, which could not have been capacious enough to contain all the Animals he was commanded to lodge in it, unless we take the Cubits in Scripture, that are mentioned in describing its Dimensions, for Cubits of *Giants*?

M. Henrion, another Academick, proposed a Scene, yet more extraordinary, but nothing of it is published. He brought to the Academy, one Day, a kind of chronological Table or Scale, with respect to the Difference of Men's Stature since the Creation of the World, to the Birth of Christ. In this Table he assigned to *Adam* 123 Feet 9 Inches in Height, and to *Eve* 118 Feet 9 Inches three fourths; whence he fixed the Proportion between the Statures of Men and those of Women, to be as 25 to 24. This exorbitant Stature soon diminished: *Noah's* Height fell short of *Adam's* by 20 Feet, *Abraham's* was brought down to 28 in all: *Moses* had only 13, *Hercules* 10, and so on, still gradually diminishing; so that if Providence had not put a Stop to that prodigious Decrease, hardly should we, at this Day, have dared to rank ourselves, at least, in respect of our bodily Dimensions, among the Insects that crawl upon the Earth. See *M. Henrison's* Elogium by *M. de Boze*, Tom. 5. P. 379.

Other more judicious Writers, not being able absolutely to deny there have sometimes appeared Men, more bulky and tall than those with whom we are conversant, have applied themselves to a critical Examination of the Books that speak of them, even those of the greatest Authority; and taking with the utmost Exactness the Measures they make mention of, such as those we read of in holy Writ, with respect to *Og*, King of *Basban*; they have found that those of the most enormous Stature, did not arrive at ten or twelve Feet high. *Og's* Bed, concerning which many *Rubbins* have vented so many Extravagancies, according to the express Terms of Scripture, not exceeding nine Cubits, that is to say, thirteen Feet and an half. *Deuteronomy* iii. 2. What Name shall we then give to the

the wild Assertion of one of those Doctors, who gravely alledges, that the Bone of that Giant's Thigh was so long, that a Stag would take a whole Day to run over its Dimensions, as you may see in *Tostat. in Deut. Q. 27.* after *Lyranus*. The same *Rabbins* make no Scruple to tell us, that Giant was 120 Cubits, that is, 180 Feet high; and that they may not seem to contradict *Moses*, who assigns the Dimensions of that Prince's Bed, they tell us, that Bed was only his Cradle. See *Theodorus Rycktus Oratio de Gigantibus*. But to go on methodically, I shall first begin with the Passages in Scripture where the Giants are mentioned. That which most favours those, who not only hold their Existence, but also believe there was a Race of Giants, is where *Moses* says, *Gen. vi. 4. There were Giants in the Earth in those Days*; a Verse which stands between two others, where we read of the Marriages of the Sons of God, with the Daughters of Men, of whom Sons were born, who are said in the *Hebrew* Text to have been powerful, mighty Men. The *Septuagint* has translated this Expression by that of *Giants*.

The Descendants of *Anak*, who, in the sacred Writings, is called *the Father of the Giants*, were really of an extraordinary Stature. We have seen what was the Height of *Og*, King of *Basan*, whom *Moses* calls the last of the Giants. All the Country inhabited by the Posterity of *Anak*, to whom the *Israelites* looked upon themselves but as Grasshoppers, was peopled by Men of a monstrous Stature; *Deut. xiii. 33, 34. And there we saw the Giants, the Sons of Anak, which came of the Giants: and we were in our own Sight as Grasshoppers, and so we were in their Sight.* Their Land was called *the Land of Giants*, and the City of *Hebron*, *the City of Giants*, where dwelt *Achiman*, *Sisai*, and *Thalmay*, of the Race of *Anak*.

To these Passages of Scripture, may be added the Testimonies of profane Authors, and it is fit we begin with the Poets, who are of greater Antiquity than the Historians. Nothing is more celebrated in their Works than the Attempts of the Giants against Heaven, which they would needs scale by piling the high Mountains of *Thes-saly* above one another. It is needless to quote them all, since they only copy one another: I shall only observe, that they give very odd Descriptions of the *Giants*. See *Hesiod Theogony*, *Ovid's Met.* *Virgil*, &c. Besides the
Enormity

Enormity of their Size, which made them capable of plucking up Mountains by the Roots; they give ſome of them an hundred Arms and fifty Heads, and make them roar ſo loud as to make Heaven, and Earth, and Sea to tremble. Accordingly, they ſo terrified the Gods, as to force them to fly into *Egypt*, and there lie concealed, ſome under the Figure of one Animal, and ſome of another. In fine, to complete the Portrait of theſe Monſters, they give them Feet of Serpents. *Hefiod*, who appears not to have always had a very warm Vein, in a kind of Poem which did not require much Enthuſiaſm, yet, where he ſpeaks of the Enterprizes of the Giants againſt the Gods, riſes into the Sublime, and gives a Deſcription of thoſe enormous Beings, which one cannot read without a certain Horror. What *Homer* relates of *Alcides* and *Polyphemus* is not much leſs extraordinary, for what Sort of Monſter muſt he have been, whoſe Staff was like the Maſt of a Ship, and who, at a ſingle Meal, eat up two of *Ulyſſes's* Companions? The ſame Poet tells us, *Odyſſes*, ver. 576. that *Titus*, when he lay upon the Ground, covered no leſs than nine Acres.

Had it been only in the Poets we found Deſcriptions of theſe Prodigies of Men, we ſhould have Reaſon to look upon what they ſay of them as the Product of poetical Enthuſiaſm, that was not always guided by Reaſon; but the Hiſtorians themſelves tell us very extraordinary Things of them. *Abydenus* and *Eupolemus*, according to *Eufebius*, *Præp.* lib. ix. c. 14. ſpeaking of the Conſtruction of the Tower of *Babel*, tells us, it was the Work of a Race of Giants, who attempted, by Means of this Tower, to get up to Heaven. The ten Kings of *Chaldæa*, mentioned by *Beroſus*, whom he makes to have lived before the Deluge, were, according to the Chronicle of *Alexandria*, real Giants. The Greek and Roman Authors often ſpeak of Mens Bones and Teeth of an extraordinary Bigneſs. *Pblegon* of *Trallos*, *de Miraculis*, c. 14. tells us, from the Authority of *Apollonius* the Grammarian, that, in the Time of *Tiberius*, an Earthquake diſcloſed the Coffins of ſeveral Giants, wherein was found a Tooth no leſs than a Foot in Length, which was ſent to that Emperor. How large then, cries out *Rychius*, *Oratio de Gigantibus*, muſt the Mouth have been which contained thirty two of theſe Teeth? and what muſt have been the

Size of that Giant's Body, whose Mouth was so wide? The same *Phlegon* asserts, that in a Cavern of *Dalmatia* were found dead Bodies, whose Ribs were more than sixteen Ells in Length, and a Tomb near *Athens* that was a hundred Cubits long, wherein the Body of *Macrosideis* had been lodged, as the Epitaph of that Giant sets forth, The same Author speaks of some other Discoveries of Giants Bones and Teeth, but none of them more extraordinary than those now mentioned. We learn from *Pliny*, lib. vii. c. 16. that a Mountain of *Crete*, being burst asunder by an Earthquake, discovered a human Body standing upright, which was forty six Cubits high. *Solinus* relates somewhat as extraordinary, but attested by seemingly unquestionable Authority; it is with respect to a dead Body of a gigantick Make, being thirty three Cubits or forty-eight Feet in Length, which was shewn to *Lucius Flaccus*, and to the Proconsul *Metellus*, who had looked upon the Report they had heard of it as a Fable. *Fazellus*, the best modern Historian for *Sicily*, relates surprising Stories upon this Subject. He tells us one particular Fact wherein *Boccace*, in his Genealogy of the Gods, agrees with him, that about 200 Years before his Time, there was discovered in Mount *Eryx* a Cave, wherein was found the dead Body of a Giant sitting, with a Staff in his Hand like the Mast of a Ship, and that the whole mouldered into Ashes as soon as it was touched, save three Teeth, which were kept by the Magistrate of the City *Eryx*, who had been called forth to the Spectacle, with a Part of the Scull which contained four Bushels of *Sicilian* Measure. *Fazellus* reckons it was the Body of that *Eryx* who was slain by *Hercules*. We are told, that the Body of *Pallas* the Son of *Evander*, having been dug up near *Rome*, in the Time of the Emperor *Henry III.* was set up by the Wall of that City, and over-topped it by the Head. It is likewise reported, that in the Time of *Augustus* there appeared at *Rome* a Giant named *Puffio*, who was ten Cubits high, and that in the Time of the Emperor *Claudius*, there was brought from *Arabia* into that City the Body of *Gaboon*, which was near ten Feet. They add, that the Body of *Orestes* measured seven Cubits.

The Scheme of the late Mr. *Henriou* destroys itself; whence, but from the *Rabbins*, did he learn that *Adam* was of so prodigiously large a Size? What Proof can be

given of that successive Gradation which at length, for so many Ages past has fixed Mens Stature to the Proportion it is in at this Day? For after all, there is an uncontested and standing Proof, that Men were no larger than they now are, perhaps two thousand five hundred Years ago. This Proof I fetch from the sepulchral Monument of that King of Egypt, whoever he was, which still remains in the great Pyramid. The Dimensions of this Tomb, which is of the finest *Porphyran* Marble, is little more than six Feet, according to the most accurate Travellers. (See *Corneille le Brun*, who had seen it, &c.) Now the Coffins are always larger than the dead Bodies that are to be put into them; even the Repository where this Tomb is lodged is no more than sixteen or eighteen Feet in its utmost Extent. Men therefore were no longer than they are at this Day, in the Time of *Pharaoh* who built the great Pyramid.

As for those monstrous Bones, which are said by some Naturalists to be either the Ribs, or the *Vertebrae* of some Giants; it is long since able Physicians have proved them to have been the Bones of Whales, or some other Sea-Monsters, or else the Productions of Nature which often sports in such Imitations.

Q. Who were the *Gorgons*, and how came they to be worshipped?

A. *Palephatus* and *Fulgentius* will have the *Gorgons* to have been young Women of opulent Fortunes, who improved their vast Revenues with singular Economy: Therefore adds, that *Phorcus* their Father had a golden Statue of *Minerva*, four Cubits high, which he designed to have deposited in the Temple of that Goddess. But, having died before the Consecration of the Statue, his three Daughters *Stheno*, *Euryale*, and *Medusa*, lodged it among their Treasure, and *Percus* carried it off. *Phorcus*, according to the same Author, was a Native of *Cyrene*, and *Libya*, but he had in his Possession three Islands in the Ocean. The three *Gorgons*, after his Death, reigned one after another in one of those Islands: They had but one Minister, who passed from the one Island to the other; and this is what gave rise to the Fable of their having but one Eye, which they lend one to another by turns. A *Pegasus* was then navigating upon these Seas, he fur-

prised the Miniſter while he was paſſing from one Iſland into the other; which explains that Circumſtance of his having ſtole their Eye, while one of them was giving it to her Siſter. They were inconſolable for the Loſs of ſo neceſſary a Miniſter; but *Perſeus* gave them to know, that he ſhould be returned to them, provided they would deliver to him the *Gorgon Meduſa*, and, in caſe of a Refuſal, threatened them with Death. *Meduſa* would never hearken to this Demand, but her two Siſters conſented to it; wherefore *Perſeus* put *Meduſa* to Death, carried off the Statue, and reſtored to *Stheno* and *Euryale* their Miniſter. *Olaus Rudbeck*, one of thoſe who have wrote the moſt learnedly upon the Fable of the *Gorgons*, reckons they were Princeſſes of great Wiſdom and Valour, who governed their Dominions with excellent Order, and that they were poſſeſſed of thoſe Talents in the higheſt Degree, which are conſuſive to the good Management of a Kingdom: Talents which he reduces to three, Prudence, Strength, and Foreſight. Theſe are the excellent Qualities poſſeſſed by the *Gorgons*, which the Poets had in their Eye, when they ſaid, in their figurative Stile, they had but one Eye, one Tooth, and one Horn; ſince by their Eye they marked out their Prudence; by the Tooth their Strength and Courage; and by the Horn the Care they had to procure Plenty in their Dominions by Commerce; and one of their Ships was call'd the *Horn*, becauſe it carried upon its Prow this Symbol of Plenty, and another the *Dragon*. From this Conjecture the Author draws the Explanation of two myſterious Circumſtances that enter into the Fable of *Meduſa*, and which have not been hitherto mentioned. The fiſt, that *Meduſa*'s Horn was ſaid to have grown out of a Dragon, all covered with Gold and Gems, becauſe the Ship, call'd the *Dragon*, had once returned laden with Gold and precious Stones. The ſecond bore, that *Meduſa*'s Horn was full of Poiſon, and that it poiſoned thoſe who approached it; whereby we are given to underſtand the Strength of *Meduſa*'s Fleet, which no body durſt attack. This Explanation is fortified in the *ſecondiſh* Author, by the Etymologies of the Names of the three *Gorgons*, ſince *Stheno* implies Strength; *Euryale*, Admiral; *Meduſa*, Care of the State. Names which, doubtleſs, were given them from a Regard to their Qualities and Functions. *Hjind* ſays, that ſo ſoon as *Pegajis* was born, he left

left the Earth, and flew away to the Mansions of the Gods; even this Part of the Fable may be reduced to a plausible Meaning, by saying, that *Perseus*, upon his Return into *Greece*, as an Acknowledgment to the Gods for his happy Voyage, consecrated the Prow of the Ship *Pegasus* in *Jupiter's* Temple, according to the Custom immemorial of lodging those Sorts of Offerings in Temples: And, if this Temple stood upon Mount *Olympus*, which was accounted Heaven, and the Mansion of the immortal Gods, nothing more would be wanting to this Circumstance. By what I have said, we may easily see the Reasons which moved them to worship the three *Gorgons* as Goddesses.

Q. Who were the *Graces*, and how came they to be Goddesses?

A. Among the many Divinities invented by the Ancients, none were more amiable than the *Graces*, since it was from them the rest borrowed their Charms, Sources of every Thing agreeable and smiling in Nature. They gave to Places, Persons, Works, and to every Thing in its Kind, that finishing Charm which crowns all its other Perfections, and is, as it were, the Flower of its Excellence: In fine, it was only from them a Person could derive that Talent of pleasing. Accordingly, of all the Goddesses, none had a greater Number of Adorers than they. To them all Ranks, all Professions, Persons of every Age and Character addressed their Vows, and offered Incense. Every Science, every Art had its tutelar Divinity in particular; but all the Arts and all the Sciences acknowledged the Empire of the *Graces*. *Hesiod*, and after him *Pindar*, *Onomacritus*, and most of the other Poets fix the Number of the *Graces* to three, and name them *Egle*, *Thalia*, and *Euphrosyne*. What perplexes some People is, that *Thalia* is commonly reckoned one of the Muses: But where is the Inconsistence in a Muse and a Grace having both the same Name? At first, these Goddesses were represented only by mere Stones that were not cut; and such were the ancient Statues, as has been already remarked elsewhere. But they came very soon to be represented under human Figures, clad in Gau'e, in the early Times, and afterward quite naked. *Pausanias* owns, that he could not trace the Time when the Custom

of giving them Drapery came to be laid aside. They were thus represented to signify, that nothing is more amiable than simple Nature, and with a thin plain Covering of Gause, to intimate to us, that if sometimes Art be induced to assist Nature, foreign Ornaments ought to be employed only discreetly and with reserve. They were painted young, because Charms have always been considered as the Lot of Youth. They were commonly thought to be Virgins. *Homer*, however, marries one of them to the God of Sleep, and the other to *Vulcan*. The *Graces* were represented in the Attitude of Persons dancing, which makes *Horace*, B. i. Od. 4. say, *Alternò terram quatiant pede*. Add to this, that they hold one another fast by the Hand, *sequeque nodum salvere gratia*. We may easily judge that such lovely Divinities would neither be without Temples nor Altars. The Festivals were celebrated to their Honour through the whole Course of the Year, the Spring, however, was principally consecrated to them, as to *Venus* their Mother. But it was not only at certain stated Times that the Ancients signalized their Devotions to these Goddesses, there was hardly a Day that was not distinguished by some Piece of Homage that was paid them. They took few Repasts without invoking the *Muses* and the *Graces*; with this Difference, that, in order to procure the Favour of the *Muses*, they drank nine Glasses, whereas those who would be favoured of the *Graces* drank only three. Lastly, as to the Favours that were looked for from these Goddesses, they were thought to dispence to Men not only a good Grace, Gaity, Equality of Temper, but also Liberality, Eloquence, and Wisdom, as we are told by *Pindar*; but the most noble of all the Prerogative of the *Graces* was, that they presided over Kindnesses and Gratiitudes, in so much that, in almost all Languages, their Names are made use of, to expresse both Gratitude and Favours.

Q. Who were the Gods of Great Britain?

A. *Tacitus*, in his *Book of Agriculture*, expressly says, that the *Angles* had the same Superstitions with the *Gauls*, as also the same Fierceness in Battle, and much the same Language. *Cæsar* had the same Opinion with *Tacitus*, and the other Historians differ from them but little. I have said before, that the *Druids* were equally respected

in *Britain* as with the *Gauls*; that among both they were Ministers of Religion, and that those of the former were even accounted more knowing and intelligent than those of the *Gauls*, who sent their Students to be instructed by them in the more profound Mysteries. The *Angles* as well as the *Gauls* had other subaltern Ministers, the *Bards* and *Eubogis*, who had the same Functions among both. I have also said, that the same *Britains*, as well as the *Gauls*, paid a particular Worship to the Mother-goddesses. According to *Cambden* and *Sidon*, their God *Balatuccada* was the same with the *Belus* or *Apollo* of the *Gauls*, and that both Nations paid him the same Worship; that they both worshipped *Dis*, or *Pisus*, and *Samothens*. In fine, to complete the Parallel, *Tacitus* and *Dion Cassius* tell us, that they both offered to their Gods human Sacrifices. We may, however, observe, that as *England* was invaded by different Nations, especially by the *Picts* and *Saxons*, not to mention others, it is very probable, that those Conquerors introduced there the Knowledge of some of their Gods; and of this Number, perhaps, was their *Andate*, the Goddess of Victory, to whom they paid particular Worship: I may observe here also, that we are here to apply the same Distinction which we had recourse to in the History of the Religion of the *Gauls*, namely, that we must have respect to the Period of Time; and that these *Angles* could not but assume a new Shape, upon their being conquered by the *Romans*, who, undoubtedly, also introduced among them the Knowledge of several of their Gods. It is certain, that the *Poenicians*, from the earliest Time, had great Commerce with *Britain*, whence they exported every Year a vast Quantity of Tin; they, perhaps, had left them the Knowledge of some of their Gods. I say, perhaps, because no Vestiges thereof have been found in the Country; besides, it is not usual for Merchants to talk about Subjects of Religion with those among whom they come only to trade, and in whose Ports they only spend as much Time as is necessary for making up their Cargoes.

Q. Who is she, called the *Great Mother-goddess*?

A. The *Earth* was one of the chief and most ancient Divinities of the *Pagan* World, and there were few ido-

lacious Nations that did not pay her religious Worship ; what is more singular in this Case is, the Philosophers were, or at least affected to be of the same way of thinking with the Populace. *Plato*, in his *Timæus* and *de Legibus*, says, the World, the Heavens, the Stars, and the Earth are so many Divinities ; *Heraclides* of *Pontus*, his Disciple, not to mention others, reckons the Earth also among the Gods: as to which you may consult *Cicero*, in his first Book of the *The Nature of the Gods*. The Earth we know had several Names, the most ancient of all is that of *Titæa*, mentioned by *Sanchoniathon*, *Diodorus*, and several other Authors. This Name, as will be said in the *Titan* Princes, who were her Sons, signifies *Clay* or *Earth* ; and consequently were very suitable to her, as well as that of *Uranus* to her Husband, which signified *Heaven* : And as the *Pagans* knew nothing next to the *Chaos*, older than the Heavens and the Earth, we may conclude, that those were their first Divinities. Another Name of the Earth was that of *Rheo*, the Wife of *Chronus* or *Saturn*, a younger Goddess by one Generation than *Titæa*, though frequently confounded with *Diana*, *Ceres*, and *Proserpine*, with this Distinction, however, that *Diana* was taken for the upper Hemisphere of the Earth, and *Proserpine*, as also the God *Tellus*, who was reckoned the same with *Pluto*, for the lower Hemisphere ; lastly, *Ops* and *Tellus*, *Vesta*, *Bona Dea*, *Cybele*, the Great-mother were all other Names given to the Earth. *Varro*, in *St. Augustine*, accounts for these different Names, and explains the Mystery of them. They believe, says he, that *Tellus* is the same with the Goddess *Ops*, because she is improved by Labour ; the Great-mother, because she produces Aliments ; *Proserpine*, because the Corns spring out of her Womb ; *Vesta*, because she is clothed with Herbs and Tuff ; thus it is they reduce several Goddesses to this one, and not without Foundation : She is also called, says the same Author, the Mother of the Gods ; the Drum, which is given her, figures the Globe of the Earth, the Turrets, she wears upon her Head, represent her Cities ; the Seats, with which she is surrounded, denote, that she alone, while all Things are in Motion about her, remains fixed and immoveable. The Eunuch Priests, who served her, point out that no more is needful for obtaining Grains and Seeds, but to cultivate the Earth, because all is to be found

found in her Womb : Their tossing and tumbling one another before her, is to shew those who cultivate the Earth not to be idle, since they have always some thing to do. . . The Sound of Cymbals denote the Noise that the Utensils of Agriculture make ; and they are of Brass, because those Utensils of old were made of that Metal before Iron was found out. . . The Lion unchained and tame represents, that there is no Ground so wild and barren, but may be subdued and cultivated.

Q. Who was *Harpocrates*, and how came he to be made a God ?

A. *Harpocrates* was the Son of *Isis*, that is, of the Moon ; by the Statue of *Hipocrates*, it is easy to judge that he was the God of Silence, because he is represented in an Attitude holding a Finger upon his Lips, the Egyptians intending thereby to denote, that the Gods were to be adored with respectful Silence ; or, as *Plutarch* has it, that they who knew those Gods were not to speak of them rashly. In the Temple of *Isis* there was an Idol, that is, an *Harpocrates*, putting his Finger to his Mouth. *Varro* says, that he was there to recommend Silence. He lived in the Year of the World 1900 ; before Christ 2100 ; to which add 1750, makes 3850 Years since his Time. His Contemporaries were *Ninus*, King of *Babylon* ; *Apis*, King of *Sicyon* ; *Cranus*, King of *Italy* ; *Theris*, King of *Spain*. No Poets, no Historians at this Time.

Q. Who were the *Harpies*, and how came they to be worshipped ?

A. *Phineas*, King of *Salmydessus* in *Thracia*, married *Cleobule*, or *Cleopatra*, the Daughter of *Orythia* and *Apollo*, or rather of *Boreas*, King of a Part of *Thrace*, and had by her two Sons, *Plexippus* and *Pandion* ; but, having afterwards divorced this Princess, and married *Idea*, the Daughter of *Dardanus*, this cruel Step-dame, to get rid of these two Princes, accused them of having offered to dishonour her, and the too credulous *Phineas* put out their Eyes. The Gods, we are told, made use of the North Wind, and struck *Phineas* blind ; which, no doubt, means, that *Boreas*, his Father-in-law, retaliates upon him the same Punishment he had inflicted upon his two

Sons, *Palephatus* is of Opinion, that the *Harpies* were *Phineas's* own Daughters who ruined them by their Debauchery. According to *Servius* they were the *Furies*, who incessantly reproached him for his Cruelty towards his Children. The *Harpies* were the Offspring of *Thaumas* and *Electra*. These Monsters were three Sisters, *Cereno*, *Ocipeſa*, and *Aello*, who, with a Woman's Face, had a Bill and crooked Claws, and a prodigious big Belly; they raised Famine wherever they came, carried off the Provisions from *Phineas's* Table, poisoned whatever they touched, and predicted future Events; upon which Account they were worshipped as Goddesſes. *M. le Clerc*, in his *Universal Library*, Tom. ii. takes the *Harpies* to be a Swarm of Locusts, which, after they had laid waste *Pithynia* and *Paphlagonia*, produced a Famine there. The Word *Arbi*, says he, of which that of *Harpy* is formed, signifies a Locust; and as *Boreas*, the North Wind, rid the Country of them, having driven them as far as the *Ionian* Sea, where they perished; hence it was fabled, that the Sons of *Boreas* had put them to flight: Their eating up all the Meat, drinking the Air, their being invulnerable, &c. or whatever the Poets, continues he, said of the *Harpies*, agrees to the Locusts. To raise Famine, is not this to carry off the Food even from the Table of Kings? That they were *Jupiter* or *Juno's* Dogs, that they had the Gift of Prediction, and that *Tartarus* had thrown them out, in fine, that they had returned as fast as they were pursued, what does all this signify, but that this Plague was considered as an Effect of Divine Vengeance? My intended Brevity will not allow me to repeat all that *M. le Clerc* says; I therefore recommend my Readers to the said learned Author.

Q. Who was *Hercules*, and how came he to be deified among the Heroine Gods?

A. That there were several *Herculeses* is a Thing not to be doubted. *Diodorus Siculus* reckons three of them: The first an *Egyptian*, who travelled into *Africa*, and raised those famous Pillars near *Cadix*, to give Notice to Voyagers, that they were not to attempt to go farther. The second was born in *Greece*, among the *Libyans*: He it was, according to the same Author, who imitated the *Labors of Hercules*. The third was the Son of *Zeus* and *Alcmene*.

and *Alcmena*: He was born at *Thebes*, and signalized himself by a thousand Labours: He might have added a fourth, more ancient than the others, namely, the *Phœnician*. *Cicero*, in his *Book of the Nature of the Gods*, reckons there were six of them. The first, according to that Author, was the Son of *Jupiter* and *Lyfidice*: The second is the *Egyptian Hercules*, who sprung from the *Nile*: The third was one of the *Dætyli* of Mount *Ida*: The fourth was the Son of *Jupiter* and *Asteria*, the Sister of *Latona*; and this is he whom the *Tyrians* worshipped: The fifth is the *Indian*, surnamed *Belus*: In fine, the sixth is the Son of *Alcmena*. There are *Greek* Authors who reckon to the Number of forty-three of them; either because several Persons did themselves the Honour to assume so illustrious a Name, or rather because *Hercules* was not a proper Name, but an Appellative, derived perhaps from the *Phœnician* Word *Harakel*, which signifies *Merchant*, as has been proved some Years ago, by the learned *M. le Clerc*; who alledges, that this Name was formerly given to the famous Traders who went to discover new Countries, and to plant Colonies there, frequently signalizing themselves no less by purging them from the wild Beasts that infested them, than by the Commerce they established there, which, no doubt, was the Source of ancient Heroism and War. Thus it appears, that the Word *Hercules* was only the Surname of the *Herculeses* we have mentioned: For the *Tyrian* was *Thasius*; the *Phœnician*, *Desanus* or *Agenor*; the *Græcian*, *Alceus* or *Alcides*; the *Egyptian*, who was Contemporary with *Osiris*, and General of his Troops, *Osochor*, or *Chon*; the *Indian*, *Dorsanes*; and the *Gaul*, *Ogmion*. As to the Labours, Battles, and Exploits of *Hercules*, my intended Brevity will not permit me to write of them; I recommend my Readers to those Historians and Poets who have written at large of the Adventures of *Hercules*, who was worshipped as one of the Heroine Gods.

Q. Who were the Gods and Goddesses who presided over Marriage?

A. The *Greeks* and *Romans* having always reckoned *Juno* the Goddess of Marriage, whence she got the Name of *Præmar*: I shall speak of the other Gods whom those Nations believed to preside over that State. As the

Greeks had their God *Hymenæus*, so the Romans had their *Trakellus*, and some other Gods whom they invoked in Marriages. The former also gave the Name of *Hymen* to the Union of the two Spouses, and that of *Hymenæus* to the Festival that was celebrated in Honour of the God who presided over Marriages; and it is in this Sense that we are to understand the Expression in *Ovid*, *Hymenææ canunt*. *Laëtantius* the Grammarian, and *Lutatius*, say, that there was at *Athens* a young Man of surpassing Beauty, but exceeding poor, and of obscure Birth, whose Name was *Hymenæus*. At this Time of Life, when it is easy for a young Man to counterfeit the other Sex, he fell in love with a young *Athenian* Lady; but she being of a Family far above his, he durst not disclose to her his secret Passion, but contented himself with following her wherever she went. One Day, as the Ladies of *Athens* were going to celebrate the Feast of *Ceres*, upon the Sea-shore, and his Mistress was to join them, he disguised himself like a Woman, and, though unknown, his handsome Appearance gained him easy Admission into that devout Assembly. In the mean time some Priests leaving their Ship came ashore, and carried off the whole Procession, and, having travelled with them a great Way, were so fatigued, that they set down to rest themselves upon the Sea-shore, where they fell asleep. *Hymenæus*, now resuming Courage, exhorts all his Companions to kill their Ravishers; which accordingly they did with him: Then, after Promise of a speedy Return, he went to *Athens*, where, having assembled the People, he declared who he was, and what had happened; adding, that, if they would allow him to marry one of the ravished Ladies, whom he loved, he would deliver up to them all the rest. His Proposal being accepted, he married his beloved Mistress, and, upon account of so happy a Marriage, the *Athenians* for ever after invoked him at their Marriages, and celebrated Festivals to his Honour. *Cassellus* says, he was the Son of *Urania*. *Ajclipsades* gives him *Calliope* for his Mother, and *Apollo* for his Father: Others say, he was brought forth by *Clio*. *Seneca* says, he had *Bacchus* for his Father, and, as this Poet names not his Mother, some will have her to be *Perse*. Though the Romans had adopted this Divinity of the Greeks, and invoked him as well as they in their Marriages, yet they

would have also a God for Marriage, of their own making; and, having found in their History an Event in some measure correspondent to that which we have now related, they sought no more. At a Time when the Romans committed a Rape upon the Sabine Women, (see *Plutarch* on *Romulus*) a Troop of Soldiers were carrying off a Virgin of Make and Beauty far surpassing the rest: Some Officers attempting to force her from them, they fell a crying, that she was destined to *Thalassius*, who thus received her to Wife, and proved the happiest of Husbands: From that Time they sung *Thalassius* at Nuptials, as the Greeks did *Hymenæus*. *Jugatinus* was another God who presided over Wedlock, as his Name, purely Latin, sufficiently implies. When the young Spouses had plighted their Faith in the Presence of their Relations, they again invoked another God, whom they called *Domiducus*, whose Function was to conduct them to the House where they were to dwell; and then in the Evening they put up a Prayer to the Goddess *Prema*, who presided over the Consummation of Marriage; as *Virginisus*, another Divinity invoked on this Occasion, loosed the Bride's Girdle, which Function the Greeks gave to their *Lysizoma*. I say nothing of *Persica*, *Pertunda*, and *Subigus*, mentioned by *Arnobius*, lest I should be led to transgress the Bounds of Modesty.

Q. How came the Poet *Homer* to be worshipped as a God?

A. The *Apotheosis* of *Homer* represented upon an ancient Monument, explained by *Cuper*, leaves no Room to doubt of that Poet's been worshipped; at least, as a Demi-god.

Q. Who were Contemporaries with *Homer*?

A. *Homer*, the first genuine Heathen Writer extant, he lived in the Year of the World 3208; before Christ 702, to which add 1750 makes 2542 Years since his Time. *Homer's* Contemporaries were *Nabonassar*, King of *Babylon*; *Reasin*, King of *Affyria*; *Melus*, King of *Lydia*; *Perdicas*, King of *Macedon*; *Caricus*, King of *Spain*; *Rival*, King of *England*. No Poets, but himself, no Historians at this Time.

Q. How came *Urania* and *Terminus* to be made a God?

A. They

A. The Philosophers, the Orators, and the Poets had made so many, and so eloquent Encomiums upon *Virtue*, the only Thing that made them happy, that it would have been difficult to hinder the Admiration which they inspired, for so glorious an Object, from passing very soon into Adoration: Accordingly she was deified, and Antiquity has left us several Traces of the religious Worship that was paid to her, as may be seen in the fourth Book of *St. Augustine, de Civitate Dei*; *Plutarch, de Foro Romano*, and others inform us, that *Scipio*, he who raised *Numantia*, was the first who consecrated a Temple to this Divinity. *Marcellus*, as we are told by the same Author, being designed to build a Temple of the Spoils of the *Sicilians* to the same Goddess, and to *Honour*, consulted the Pontiffs, who hindered him from it under pretext, that one and the same Temple could not contain these two Divinities; thus he built two adjoining to one another, as *Cicero*, lib. i. in *Verrem*, remarks, that there was no arriving at that of *Honour*, but by passing through that of *Virtue*, to teach Men that true *Honour* was only to be acquired by the Practice of *Virtue*. It was even to support this wise Maxim, that *Virtue* was sometimes painted with Wings, because she procured Honour and Victory to those who studied her. *Plutarch* furnishes us with another Remark to this Purpose; namely, that they sacrificed to *Honour* with their Heads uncovered, it being usual to uncover at meeting those who, by their Virtues, have acquired Honour in the World; and we learn from *Pliny*, that *Fabius Rutilianus* was the first who made a Law, that on the Ides of *July* the Roman Knights should march on Horse-back from the Temple of *Honour* to the *Capitol*.

Virtue was usually represented under the Figure of a venerable Matron, leaning against a Pillar. We find her, however, upon some Medals of *Gordian* and *Numidian*, under the Figure of a Man with a Beard. *Marius*, after the Defeat of the *Cimbri*, also consecrated one to these two Goddesses. *Plautus*, in the Prologue to his *Amphitryo*, names *Virtue* among the other Gods whom *Mercury* speaks of at that Place; and *Lucian* says, *Virtue* used her so very ill, that she durst not longer appear before *Jupiter's* Throne. An ingenious Allegory, applicable to virtuous People, who are too often persecuted.

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Q. How came Hope to be made a Goddeſs?

A. Had Hope eſcaped when the imprudent *Epimetheus* opened *Pandora's* Box, no Reſource had been left to Man againſt the Calamities he labours under: But, as ſhe alone remained in the Bottom of the fatal Box, I think it no Wonder they made a Divinity of her. *Cicero*, in his *Tuſculian Queſtions*, Book i. defines Hope, the Expectation of Good, *Spes eſt futurorum bonorum*; good Things to come, whether in this Life or the next, are its Object, and it is probable, the Pagans themſelves extended it thus far. It was in the Hope of Immortality, ſays *Cicero*, that the Heroes ſo chearfully reſigned themſelves to Death. The wiſeſt among the Heathens have ſhewed us what Influence Hope and Fear are capable of producing upon the Minds of thoſe who take a near View of a future Life. What *Plato*, Book v. of the *Republic*, ſays to this Purpoſe is admirably good: “ Know, *Socrates*, that when any
“ one is at the Point of Death, anxious Doubts and Fears
“ ariſe in his Mind from a Reflection on the Errors of
“ his Life. Then it is that the Pains and Torments, re-
“ ſerved for the Guilty in the other World, which he
“ had hitherto accounted only ſo many ridiculous Fables,
“ and made them the Objects of his Raillery, begin to
“ affect, and make an Impreſſion upon him, apprehend-
“ ing all theſe Things may be real. Thus, whether his
“ Mind is infeebled by Age, or that having Death nearer
“ at Hand, he examines with greater Attention, his Soul
“ is ſeized with Fear and Death, and if he has injured
“ any one, he ſinks into Deſpair; while he, who has
“ nothing to reproach himſelf with, feels that ſweet
“ Hope ſpringing up in his Mind, which *Pindar* calls the
“ Nurse of Old-age.” This is one of thoſe refined Senti-
ments which right Reason dictated to Philoſophers, who
were ſo wiſe as to conſult and hearken to this ſacred
Guide. It was *Virtue*, according to *Cicero*, that inſpired
the Hope of Immortality, and that ſame Immortality ani-
mated Hope. There is nothing melancholy, ſays he, in
Death, which leads to Immortality. *Non eſt lugenda mors
quam immortalitatem conſequitur*; de *Senectute*, cap. 1.
So thought the wiſeſt Heathens, and nothing could be
objected to their Morality as to this Article, had they
gone no farther than to conſider Hope as a *Virtue*; but
they

they actually made a Divinity of it. *Cicero* speaks of one of the Temples of this Goddess in his *Book of the Laws*. *Titus Livius* makes mention of that which stood in the Market for Herbs, and of another which *Publius Victor* erected to her in the seventh Region. *M. Fulvius* the Censor, consecrated another to her near the *Tiber*.

Q. Who was *Jagur* or *Jang*, and how came he to be made a God?

A. *Beger* names five among the *Arabians*, who held the first Rank among the Gods of that People: *Vuodd* among the *Kilibites*; *Scuvas*, among the *Hadeilites*; *Neso* among the *Duikelaites*; *Jagur* or *Jang*. It is also known, that about the *Kaaba*, that is the Temple of *Mecca*, were three hundred and sixty Statues. But the Question is, whether they represented the Gods, or only the great Men of the Nation? However, this much at least is certain, that several of these Statues were respected, or rather adored. The five last Gods, whom we have named after *Beger*, were virtuous Men who had lived before the Deluge, and whose Worship, after that Event, had been established by the *Arabians*.

Q. Who was *Janus*, and how came he to be made a God?

A. All the *Roman* Historians agree, that this Prince reigned in *Italy* in the Time that *Saturn* was there, and this God succeeded him; *Picus*, the Son of *Janus*, being too young to wear the Crown. All the Ancients are also unanimously of opinion, that *Janus* was not a Native of *Italy*, but that he came thither from the Country of the *Perehebi*, a People in *Thessaly*, who, according to the Ancients, dwell along the River *Pinos*. The Author of the Original of the *Romans* says, he had arrived there before *Saturn*, whom he received into his Dominions; and that this is the Reason why he was first named in the Sacrifices, and was honoured with the Appellation of *Father*. If we credit *Aurelius Victor*, this Prince's Original is thus: It is said, that *Crensa*, the Daughter of *Erechtheus*, King of *Athens*, a Lady of surprising Beauty, was surprised by *Apollo*, and had a Son by him, who was sent to *Delphos*, there to be nursed and educated; that the Father, not knowing any thing of what had happened, sent her

her in Marriage to one *Xiphæus*; he, not likely to have Children by her, went to conſult the Oracle of *Delphos*, and asked how he might become a Father? The God answered him, that he muſt adopt the firſt Child whom he ſhould meet the next Day. The firſt he found was *Janus*, whom *Apollo* had got upon *Crenſa*, and him accordingly he adopted. *Janus*, being grown up, equipped a Fleet, landed in *Italy*, and there made Conqueſts; and, having taken Poſſeſſion of a Mountain, built there a City, which he called *Janiculum*. In the Time of his Reign *Saturn*, baniſhed his own Country, landed alſo in *Italy*. *Janus* gave him a kind Reception, and made him his Associate in the Empire. *Saturn* built a Fortrefs near *Janiculum*, and called it *Saturnia*. This Prince, having ſet ſail for *Italy*, drew to his Party a good many of the *Ocnotrians* and *Auſonians*, and with their Aſſiſtance made himſelf Maſter of a great Part of the Country which lies between the River *Lyris*, and the *Tyber*; this is what has been called *Latium*, becauſe it was *Saturn's* Retreat. *Latium*, a *latitando*; or *Saturnia*, becauſe that Prince there took up his Abode. See *Virgil*, *Æn.* Book viii. Before his Retreat it was named the Country of the *Aborigines*, importing, that it was poſſeſſed by Nations of different Original. Farther, *Janus*, who was the firſt King, was ſaid to have two Faces, only to figure that he commanded two Nations, or becauſe, upon his ſharing the Kingdom with *Saturn*, he cauſed Medals to be ſtruck, repreſenting on one Side a Head with two Faces, to ſignify that his Power was divided between *Saturn* and himſelf, and that his Dominions were to be governed by the Councils of both. *Plutarch*, however, aſſigns another Reaſon for it, it was, ſays he, to teach us that this Prince and his People had, by the Councils of *Saturn*, paſſed from a wild and ruſtick Life, to a Life of Politenefs and Humanity. And indeed, that *Titan* Prince taught them to cultivate the Ground, and to live in Peace; and this is, perhaps, what made that happy Period paſs for the *Golden Age*, when *Italy*, under *Saturn's* auſpicious Sway, applied itſelf, during a profound Peace, to the Improvement of Arts and Sciences, and to Agriculture; Accordingly, *Janus* was ſince that Time looked upon as the God of Peace, and his Temple was never ſhut but when the whole *Roman* Empire enjoyed a Ceſſation from War, as happened eſpecially

especially in the Time of *Augustus*. This Temple was shut only thrice, under *Numa* the Founder of it, after the second Punic-war, and after the Battle of *Abdium*. It is certain, that *Janus* received divine Honours; but he, no more than *Saturn*, never was ranked among the great Gods, or the Gods of Council, whose Names are preserved to it by *Ennius* in two Verses: Thus we are to look upon him as a home-made God, or as one of their *Indigites*, just as *Aeneas*, who after him, received the same Honours in the *Latin* Country. Some undertake to prove *Janus* to be the Sun, and that he is represented double, as being Master of both the Gates of Heaven, because he opens the Day when he rises, and shuts it when he sets; he was invoked as *Janus Geminus*, or double-faced; Father *Janus*, *Janus Junonius*, *Janus Conciuius*, *Janus Quirinus*, *Janus Patulcius* and *Clusivus*: We call him *Father*, as being the God of Gods. The learned *Ryckius*, makes the Date of *Janus's* Arrival in *Italy* to fall in the 150th Year before that of *Aeneas* in the same Country, and by Consequence the 146th Year before the taking of *Troy*; *Aeneas* having landed in *Italy* four Years after the Destruction of that City. *Janus* set out from *Perrhebia* in *Thessaly*, and came by Sea into the *Latin* Territory.

Q. How came *Jasion* to be made a God?

A. *Jasion* was the Son of *Jupiter* and *Electra*, the Daughter of *Atlas*. *Diodorus Siculus*, Book v. *Jasion*, says he, dwelt in the Island of *Samothrace*, while his Brother *Dardanus* went and settled upon the Coast of *Troes*, received there *Cadmus*, and gave him in Marriage his Sister *Harmonia*; for, says this Author, the *Greek* Mythologists are mistaken when they assert that she was the Sister of *Mars*. The Gods, adds *Diodorus*, vouchsafed to attend the Celebration of this Marriage, and this was the first Time they were present at such a Ceremony: Each of them came thither with his Present, and *Ceres*, who loved *Jasion* dearly, brought Corn for her's. *Jasion*, continues he, in the same Passage, afterwards espoused *Cybele*, and was ranked among the Gods.

Q. Who were Contemporaries with *Jasion*?

A. *Orbich*, *Caleb's* Son-in-law, rules the *Israelites*; *Amraphis*, King of *Egypt*; *Parson*, King of *Babylon*; *En-rosas*,

rotas, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crète*; *Chiron*, the fifth Son of *Saturn*, an excellent Phyſician; he taught *Æſculapius* Phyſic, *Apollo* Muſic, *Herculis* Aſtronomy, and *Achilles* was his Pupil. *Jafſon* lived in the Year of the World 2511, 1489 Years before Chriſt, to which add 1750 makes 3259 Years ſince his Time. No Poets, no Hiſtorians at this Time.

Q. Who was *Idomeneus*, and how came he to be made a God?

A. *Idomeneus*, King of *Crete*, was the Son of *Deucalion*, and Grandſon of *Minos* II. whoſe Father was *Lycaſtus*, the Son of *Minos* I. who was conſequently *Idomeneus*'s Great-grand-father. This Prince, according to *Homer*, accompanied by *Merion* his Couſin-german, conducted to the Siege of *Troy* the Troops of *Crete*, with a Fleet of twenty-four Ships, and diſtinguiſhed himſelf there by ſome glorious Exploits. The Poet now named deſcribes the Combat of this Prince with *Othryoneus*, who, in hopes of marrying *Cassandra*, *Priam*'s Daughter, had come to his Aſſiſtance from *Cabeſus*, a Town in *Cappadocia*, whom he ſlew, even inſulting him after his Death, according to the bad Practice of that Age, for having flattered himſelf with the Hopes of carrying away that Princeſs. *Aſias*, the Leader of the Troops, raiſed from *Perote*, *Sestus* and *Abydos*, Cities ſituate upon the Coaſts of the *Propontis*, and in the Neighbourhood of *Phrygia*, as he was ſeeking to revenge *Othryoneus*, received the ſame Fate with him, while *Merion*, not ſo fortunate, nor ſo brave as his Couſin, ſhot an Arrow at *Deiphobus*, who attacked him and miſſed him. The *Iliac* Table represents theſe three Combats much in the ſame manner as *Homer* deſcribes them. After the Taking of the City, *Idomeneus* and *Merion*, laden with the Spoils of the *Trjans*, were returning to *Crete*, when they were overtaken with a Storm, by which they were like to have periſhed: While the Fleet was in this preſſing Danger, *Idomeneus* made a Vow to *Neptune*, that, if he returned to his own Kingdom, he would ſacrifice to him the firſt Thing that met him: The Tempeſt ceaſed, and he arrived happily at the Port of *Crete*, where his Son, hearing of his Father's Arrival, was the firſt Object that preſented to his View. It is eaſy to imagine what Surprise and Delight *Idomeneus* muſt have been in at the Sight

Sight of him. In vain did the Sentiments of paternal Affection plead in his Behalf, Religion, or rather Superſtition prevailed; and he reſolved to ſacrifice his Son to the God of the Sea. Some Ancients will have it, that this Sacrifice was accompliſhed, others affirm and believe with more Reaſon, that the People, undertaking the Defence of that Prince, carried him off from the Altar. Be that as it will, a general Conſpiracy was formed againſt *Idomeneus*, who, finding himſelf not ſafe in his own Dominions, ſet ſail for *Italy*, where he built, ſoon after his Arrival, the Town of *Salentum*. *Idomeneus* and *Merion* both died in their own Country, where a magnificent Tomb was erected to them, at which they received divine Honours. This Tomb was ſtill to be ſeen in the Time of *Diodorus*, in the City *Gnoſſus*, with this Inſcription.

Here lies *Merion*, by the Side of *Idomeneus*.

The *Cretians* ſacrificed to them as to Heroes, and in their Wars invoked them as their Protectors. From this it eaſily appears; that *Idomeneus's* Vow of ſacrificing his Son, his Expulſion and Voyage to *Italy*, and the Building of *Salentum*, were, at leaſt, Facts very much controverted: *Idomeneus* lived in the Year of the World 2772, that is, 2228 Years before Chriſt, to which add 1750, makes 2978 Years ſince his Time. His Contemporaries were *Elon*, a *Zebulonite*, who ruled over the *Iſraelites*; *Thinaos*, King of *Babylon*; *Diomedes*, King of *Sicyon*; *Priamus*, King of *Troy*; *Tenier*, King of *Spain*; *Francus*, King of *Germany*. No Poets, no Hiſtorians at this Time.

Q. Who was *Inachus*, and how came he to be made a God?

A. As the large and beautiful Country of *Greece* had not been ſufficiently peopled by *Javan's* Poſterity, and by the ancient *Peleſſi*, ſeveral Colonies came thither at different Times: Among theſe Leaders of Colonies the moſt noted are *Inachus*, *Cecrops*, *Deucalion*, *Cadmus*, *Danais*, *Pelops*, and ſome others: Of theſe ſeveral Colonies were formed the Kingdoms of *Siocyn*, *Argos*, *Atthens*, *Thebes*, and the reſt. The Beginning of the Kingdom of *Argos* are ſomewhat confuſed. *Inachus*, who came from *Phenicia*, arrived in *Greece* about the Year 1880 before Chriſt, which was in the Year of the World 2120, to which

which add 1750, makes in all since that Time 3630; whence he founded that Kingdom, and settled in the Country, since called the *Peloponefus*. This *Epocha* tallies to the System of *Dionysius Hallicarnassens*, who had himself followed that of *Eratosthenes*. *Moses* was Contemporary with *Inachus*, and not with *Cecrops*, as *Eusebius* would have it, having for that Purpose abridged the Times, and departed from *Africanus*, *Josephus*, *Philo* and *Polyhistor*, *Ptolemy of Mendes*, and many other Authors, as Father *Pezron* has fully proved in his Book of *The Antiquity of the Time restored*.

Both Ancients and Moderns are equally agreed, that the heroic or fabulous Age reaches down from *Ogyges* to the Re-establishment of the *Olympiads*, when the historical Age begins. Now *Porphyry*, as *Eusebius* understands him, supposed, that *Moses* lived in the Time of *Semiramis*, whom the same *Eusebius* makes to have reigned 800 Years before the *Trojan War*; *Inachus*, Contemporary with *Moses*, lived therefore 800 Years before that *Epocha*, and consequently 400 Years before *Cecrops*, who, according to *Censorinus*, the Chronicle of *Paros*, and all the Chronologists, reigned 400 Years before the Taking of that City. As to the 400 Years from *Inachus* to *Ogyges*, they are clearly made out from *Censorinus*: Here then is the Duration of the heroic Age determined to 1600 Years. But how can so great Antiquity be assigned to *Ogyges*? The Taking of *Troy*, which is the best established *Epocha* of all the fabulous Times, falls, according to the best Chronologists, in the Year 1183, or 1184 before the Christian *Æra*. If *Ogyges* was in the World 1200 Years before that *Epocha*, he must then have lived 2383 Years before Christ; and consequently in the System of Chronology abridged, almost in the very Time of *Noah's Deluge*, which is not tenible: I therefore cut off from the Duration of the Age now in Question these 400 Years that make *Ogyges* to have lived even in the Time of *Inachus*, or of *Phoroneus*, his Son. The Kingdom of *Arges*, founded by *Inachus*, enjoyed a long Succession of Kings; the nine first were called *Inachus*, *Phoroneus*, *Apis*, *Argus*, *Chryseus*, *Phorbas*, *Triopas*, *Stelenus* and *Gelenor*. *Inachus*, after his Death, was worshipped as a God. *Inachus* lived in the Year of the World 2003, before Christ 2007, to which add 1750, makes 3757 Years since his Time. *Atchibizadeh*, *Abra-*
ham,

118 History of the Gods, Goddeffes; &c.

ham; *Arius*, King of *Babylon*; *Ægyptus*, King of *Sicyon*; *Tagus*, King of *Spain*; *Druys*, King of *Gaul*; and another of that Name, King of *Britain*; and from him the *Druids*. No Poets, no Historians at this Time.

Q. Who was *Isis*, and how came she to be made a Goddeff?

A. *Diodorus Siculus*, Book i. says, Men in earlier Times, struck with the Beauty of the Universe, with the Splendor and Regularity which every where shined forth, made no Doubt but there was some Divinity, who, therein presided; and they adored the Sun and Moon under the Names of *Osiris* and *Isis*: Whereby this learned Author gives us to understand, that the Worship of the Stars was the first Object of Idolatry, and that *Egypt* was the Place where it began. *Plato*, if he be the Author of the Dialogue, entitled *Epinomis*, where we have these Words: "The first Inhabitants of *Greece*, as I conjecture, acknowledged no other Gods but those who are at this very Day the Gods of the *Barbarians*, namely, the Sun and Moon, the Earth, the Stars, and the Heavens." But nothing proves so much the Antiquity of this Kind of Idolatry, as the Care *Moses* took to prohibit it: *Deut. iv. 19.* Take heed, says he to the *Israelites*, lest when you lift up your Eyes to Heaven, and see the Sun, the Moon, and all the Stars, lest you be seduced and drawn away to pay Worship and Adoration to the Creatures, which the Lord your God has made for the Service of all the Nations under Heaven. *Moses* mentions the Sun before the other Stars, because his Beauty and Usefulness are more apt to seduce, than that of the Moon and Stars. As it was after the Departure out of *Egypt*, and when the *Jews* were in the Desert, that God indited to them this Precept of the Law, there is the highest Ground to believe, that it was to make them forget the *Egyptian* Superstitions of this Nature, and to guard them against being drawn into those of the other Nations, they were very soon to be among; for this Worship was at that Time spread over all: And, this is the Reason why *Job*, *xvii. 26, 27, &c.* testified his Innocence; *If I beheld the Sun when he shined, or the Moon walking in her Brightness; if my Heart has been tickled with a certain Joy, and I shall put my Hands to my Mouth to kiss it; which is the Delight of Iniquity, even a Remem-*

Renunciation of the most high God. Upon this Passage we have four Remarks to make. *First*, this was therefore the Idolatry of Job's Age, and the only one too; for to be sure, if there had been other Kinds of it, he would have equally cleared himself of them. *Secondly*, that to adore the Sun implied an absolute acknowledging him the supreme Deity, and no other. *Thirdly*, that we learn from this Passage not only the Antiquity of the Worship of the Sun, since Job lived before Moses; but also that they acknowledged the Divinity of this Luminary, by putting the Hand to the Mouth; and this Custom was likewise used towards other Gods, as we learn from several Authors. *Minutius Felix* ridicules *Cecilius*, who kissed his Hand as he passed by the Statue of *Serapis*: *Cæcilius Smulachus Serapidis denotato, ut Vulgus superstitiosus solet manum ori admovent, Osculum Labiis impressit.* In the last Place we observe, it was with a View to acknowledge the Divinity of the Sun, that the Pagans in Prayer turned towards the East, and had all their Temples directed to that Quarter; whereas the Jews, that they might not imitate them, had always their Sanctuary towards the West. The primitive Christians likewise used to turn their Churches towards the Rising Sun, not to adore that Luminary, but to pay their Devotion to the Son of Righteousness, who diffuses Light over the Mind, and warms the Hearts of those who worship him, by the Influences of his Grace.

Q. Who was Juba, and how came he to be made a God?

A. The Moors, if Credit may be given to the Ancients, had no other Gods but their Kings; this is what we learn from *Lactantius*, *Tertullian*, and *St. Cyprian*, and, as the two last were Africans, their Testimony ought to be of great Weight. The first of them thus delivers himself upon the Subject. *It was for this Reason,* says he, *that the Moors deified their Kings: Hac scilicet Ratione consecravimus, ut Mauri Reges suos.* Book i. ch. 15. *Tertullian* alledged to the Pagans, that every Country and every Town had its particular Gods. *Syria*, says he to them, *Ashtar*; *Arabia*, its *Desarts*; the People of *Noricum* their *Barlems*; the Africans their *Celestis*; and the Moors their Kings. Among these deified Kings was the famous Juba, as we learn from *Minutius Felix*. Juba made the Roman Senate

Senate his Heir; as we learn from *Saluſt*, *Jugurtha* was natural Son of *Juba*, who was worſhipped as a God.

Q. How came *Juno* to be made a Goddeſs?

A. *Juno* was the Daughter of *Saturn* and *Rhea*, and Siſter to *Jupiter*, *Neptune*, *Pluto*, *Veſta* and *Ceres*; the *Greeks* called her ſimply *Hera*, the Lady or Miſtreſs, or *Megale*, the Great: Whereas, among the *Romans*, the Name of *Juno* came from *Juvans*, helpful, and conſequently had the ſame Derivation with that of *Jupiter*, *Juvans Pater*. Some Countries contended for the Honour of her Birth, eſpecially *Samos* and *Argos*, where ſhe was indeed honoured with a peculiar Worſhip. If we rely upon *Homer*, ſhe was nurſed by *Oceanus* and by *Tethys* his Wife; but as there always is a vaſt Variety as to thoſe ancient Traditions, ſo there was one which imported that ſhe had been brought up by *Eubea Portymna*, and *Acrala*, the Daughter of the River *Aſterion*. Others again maintained, that the Hours were entrusted with the Care of her Education.

In the Time of the *Titan* Princes, it was a common Cuſtom for Men to marry their own Siſters; and *Jupiter*, by wedding *Juno*, only imitated the Practice of his Father and Grand-father. His Marriage too was the Effect of the warmeſt Affection: He had loved this young Princeſs from her Infancy, and had employed his Conſident to act for him; who performed his Duty ſo well as to gain her to a Compliance.

The Ancients are not agreed as to *Juno's* Children, *Heſiod* in his *Theogony*, after having told us that ſhe was the laſt of *Jupiter's* Wives, for he had actually been married before to *Metis*, *Thenis*, &c. that Author, I ſay, gives her four Children; *Hebe*, *Venus*, *Lucina*, and *Vulcan*; theſe ſame four Children, according to the Mythologiſts, had not all *Jupiter* for their Father. *Apollodorus* gives this Goddeſs only three Children, *Hebe*, *Ilithia*, and *Arge*. Others add to theſe *Mars* and *Typhon*. It further appears, that the Mythologiſts have allogrized theſe Generations; ſince they tell us, that this Goddeſs conceived *Hebe*, by eating Lettices; *Mars* by touching a Flower; and *Typhon* by Means of Vapours, which ſhe made to ariſe from the Earth, which Vapours ſhe received into her Womb;

Myſteries

Mysteries of Nature, whereof it would be equally useless and unpracticable to attempt an Explanation.

Of all the Divinities of the *Pagan* World, there was none whose Worship was so solemn, and more universal than that of *Juno*. The History of the Prodigies she had wrought; and of the Vengeance she had taken upon Persons who had slighted her, or who had in any sort compared themselves to her, had so struck People, and inspired them with so much Awe and Dread, that no Means were omitted to appease and mitigate her, when she was thought to be offended; so that Authorities are not wanting to prove, that her Worship was still more solemn and more expensive than that of *Jupiter* himself. It was not confined to *Europe* alone, but found its way into *Asia*, especially into *Syria*, and into *Egypt* and other Parts of *Africa*.

As some particular Attribute was given to every God, *Juno* had for her Share Kingdoms, Empires, and Riches; accordingly this is what she offered to *Paris*, if he would adjudge to her the Prize of Beauty. She was also believed to have a particular Care of the Dress and Ornaments of Females; and for this Reason you see her represented in her Statues with her Hair elegantly adjusted. Hence it came to be a proverbial Phrase, that the Attire-women presented the Mirror *Juno*.

To this Goddess were given other Names and Surnames, some of them taken from the Places where she was worshipped, and others from some Attributes that were peculiar to her. In the first Class we reckon that of *Samia*, because the City *Samos* was distinguished for the Worship it paid her; as may be seen in *Virgil*, *Eneid*, Book i. of *Imbrasia*; from the River *Imbrasus*; which is in the same Island; of *Locinfa*; from a Promontory in *Italy*, where she had a Temple: *Strabo*, and *Titus Livius*, Book v. give the Description of this Temple, venerable for its Sanctity, and celebrated for the rich Presents wherewith it was adorned. *Inclytuaque Templum diuinitus etiam, non tantum sanctitate sua*, says the last of those Authors. She had likewise the Names of *Candarena*, from a Town in *Paphlagonia*; of *Cithetonia* from the Mount *Cithereæ*; of *Reseinthis*, from a Mountain in *Thrace* of that Name; of *Ammonian*, from an Altar that was erected to her Honour in the Sands of *Lybia*, in like manner as to *Jupiter Ammon*; of *Acrian*, because she was worshipped at *Acropolis*, or

in the Fortreſs of *Corinth*; of *Albanus*, becauſe ſhe was worſhipped at *Alba*; of *Cypra*, a Name which ſhe had upon the Coaſts of *Italy*; *Dirphya*, from the Mountain of *Dirphy*; of *Gabia*, from *Gabium*, a Town in *Italy*; of *Lacedæmonia*, from *Lacedæmon*; *Olympica* from *Olympia*; *Peleſgia*, from the *Pelaſgi*; *Pharygea*, from *Pharygis*; *Proſymina*, from an *Angelical* City; *Telchixia*, from *Telchinis*; *Teſtila*, from a Town in *Pletea*.

Thoſe of the ſecond Sort are *Ægiphage*, becauſe they uſed to ſacrifice to her Goats; *Aerian*, becauſe ſhe was taken for the Air; *Boopis*, a Name given her upon account of her large Eyes; *Capronia*, which had the ſame Original with *Soſpita*, upon the account of the Skin and Horns of the Goat which ſhe wore on her Head; *Equeſtris* in *Elis*; *Henochia*, as you would ſay, *who holds the Reins*; *Opigenea*, becauſe ſhe was the Daughter of *Ops* or *Rhea*; *Parthenos*, or Virgin: They had a Notion that this Goddeſs, by bathing herſelf every Year in the Fountain called *Canathes*, which was at *Nauplia*, recovered her Virginity. The Epithet of *Teleſa*, referred to the Time when ſhe became marriageable; ſhe was likewiſe denominated *Chera*, *the Widow*, upon account of her Differences with *Jupiter*. *Pauſanias* calls her *Prodromia*, as much as to ſay, *Juno over the Veſtibles*.

She was called *Egeria* and *Natalis*, becauſe ſhe preſided over the Day of the Nativity, as we learn from *Tibullus*.

Natalis Juno! Sanctos cape thuris acerros.

When ſhe was taken for the Goddeſs who preſides over Marriage, ſhe had the Name *Juga* and *Pronuba*, as it is in *Virgil*, *Eneid*, Book iv. and under this Name ſhe had an Altar in the Street called *Jugaria*. The Epithet of *Pronuba* had the ſame Original, and all who entered into Wedlock offered to her a Victim, from which they took away the Gall and threw it behind the Altar. Accordingly ſhe was the Goddeſs whom they invoked in Marriage, whence again ſhe got the Surname of *Domiduca*, becauſe ſhe had the Care of conducting the Spouſes Home; of *Unxia*, *Cinxia*, and among the *Greeks*, of *Gamelia* and *Zygia*. She was denominated *Calendaris*, becauſe the Calends of each Month were conſecrated to her, and at that Time Sacrifices were offered to her. *Novella* or *Februata*, becauſe the *Pontiff's* paid her a peculiar Worſhip on the
firſt

first Day of February. *Quirita*, under which Name *Dionysius* of *Halicarnassus* informs us, Book ii. that a publick Banquet was prepared for her in each *Curia*. *Pliny* says, that she had a Temple adorned with fine Paintings under the Name of *Juno Ardia*, and an Altar under that of *Lucinia*, where the Ashes that remained from the Sacrifice continued immoveable, whatever Wind blew. Women in Child-bed invoked her under the Names of *Ophigenia*, and of *Pepulcna*, which last was given her on account of the publick Prayers that were put up to her by the People. That of *Matuta*, under which she had a Temple at *Rome*, is well enough known from the Antiquaries: That *Juno Conservatrix* is represented by a Stage, in a Medal of *Selenius*. *Juno*, stiled *Moneta*, had a Temple at *Rome*, and she is represented upon Medals with the Instruments of Cornage, the Hammer, the Anvil, the Pinchers, and the Die, and the Latin Word *Moneta*. Others however will have it, that this Name comes from the Verb *Moneo*, *I warn, advise*, because, a little before the *Gauls* besieged *Rome*, she had warned the People to buy a Sow big with Young; which Etymology is supported by *Cicero's* Authority: *Junonem illam appellatam Monctam, a Moneo, videlicet verbo denominandam*. *Bunco*, from one *Bunco*, the Son of *Mercury*, who raised a Temple to her at *Corinth*, as is in *Pausanias*.

Q. What was the Cause of *Juno's* Hatred against the *Trojans*?

A. *Jupiter* enamoured of *Thetis* the Sister of *Lycomedes*, King of *Segros*, having learned from *Prometheus*, that, according to the Oracle of *Themis*, the Child to be born of that Princess was to be more powerful than his Father, resigned her to *Peleus* the Son of *Eacus*. To make the Ceremonies of their Marriage the more solemn, all the Gods were invited to it, none being excepted but the Goddess *Discord*. She, highly disobliged at this Affront, found a Way signally to be revenged, by throwing a golden Apple into the midst of that august Assembly, with this Inscription, *For the most Beautiful*. We may easily judge there was none of the Goddesses, who did not lay claim to the Possession of a Present not so considerable for the Matter of it, as for being made the Prize of Merit. However, they were mostly so equitable as to resign their Pretensions to *Juno*, *Minerva*, and *Venus*. These three God-

deſſes forthwith demanded Judgment. The Affair was of ſo delicate a Nature, and *Jupiter* himſelf, not daring to decide the Controverſy, thought fit to ſend them, under the Conduct of *Mercury*, to Mount *Ida*, in *Phrygia*, to have the Deciſion of a Shepherd named *Paris*, in Reputation for being a very competent, and at the ſame time a very equitable Judge in thoſe Matters. The Goddeſſes appeared before him in their gayeſt Drefs, and we may reaſonably conjecture, that they neglected no Art that might ſet off and give a Heightening to their Charms.

In order to gain the Good-will of their Judge, and engage him each in her own Favour, they made him the moſt flattering Promiſes. *Juno*, whoſe Power extended over all Thrones and Scepters, ſoothed him with the Proſpect of immense Power and Riches, if he would adjudge the Prize to her. *Minerva* promiſed him Virtue, as the moſt ſubſtantial Good; and *Venus* aſſured him, that, if he would decide in her Favour, ſhe would make him Maſter of the fineſt Woman in the World. *Paris*, put to a Nonplus, and being determined not to pronounce Sentence till he had fully examined into the Merits of the Cauſe, demanded of them a Condition, at which the Modeſty of *Juno* and *Minerva* were at firſt alarmed; but what may that Sex be brought to, in order to diſplay that conſcious Excellence which their Hearts are ſo ardently ſet upon? See *Hyginus*, *Ovid*, *Coluthus*, &c. The *Iliack* Fable confirms what thoſe Authors ſay, as alſo a Medal of *Morel*, representing the three Goddeſſes quite naked in the Preſence of their Judge. At length he pronounced in *Venus's* Favour. She was actually the greateſt Beauty of the three, and probably the Promiſe ſhe had made to him was more to his Taſte than either Riches or Virtue.

After this Judgment *Juno* and *Minerva* wracked all their Spite upon *Paris*, ſwearing, that they would take Vengeance not only upon their Judge, but upon *Priam*, his Father, and upon the *Trojan* Empire, whoſe Ruin was determined but he minded nothing but the Promiſe made him, by *Venus*. Some time after having occaſion to go into *Greece*, he ſtaid ſome time at *Sparta*, during the Abſence of *Menelaus*, whom the Affairs of his Brother *Agamemnon* had called to *Argos*, and, having captivated the Heart of *Helen*, the greateſt Beauty of her Time, carried her off, and thereby kindled the

the War of the *Grecians* againſt the *Trojans*, to the Ruin of their City and Empire.

Q. Who were Contemporaries with *Juno*?

A. *Othniel*, *Caleb's* Son in-law, ruled the *Iſraelites*; *Amenophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Eurotas*, King of *Lacedemon*; *Lyncæus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crete*; *Hiram*, the fifth Son of *Saturn*, an excellent Phyſician who taught *Æſculapius* Phyſic, *Apollon* Muſic, *Hercules* Astronomy, and was Tutor to *Achilles*.

Juno lived in the Year of the World 2511. Before Chriſt 1489 Years, to which add 1750 makes 3239 Years ſince her Time. No Poets, no Hiſtorians as this Time.

Q. Who was *Jupiter*, and how came he to be made a God?

A. *Jupiter's* true Name was *Jou*, that is to ſay, *Young*, to denote not only, that he was the youngeſt of *Saturn's* Sons, but alſo that he had diſtinguiſhed himſelf exceedingly by his Exploits in his Youth. The Appellation of Father, *Pater*, was added afterwards, whence he was called *Joupater*, and with a little ſoftening *Jupiter*. Almost all Antiquity agree, that he was the Son of *Saturn* and of *Rhea*. An Oracle, delivered by *Cælus* and *Terſa*, according to *Apollodorus*, Book i. having foretold his Father, that one of his Sons ſhould bereave him of his Life and Crown; or, according to other Authors, in conſequence of an Agreement made with *Titan's* elder Brother, who had reſigned the Empire to him, but on Condition that he ſhould deſtroy all his Male Iſſue, that the Succeſſion might one Day come to the elder Line, he devoured them, that is, he took away their Lives as they came into the World. *Veſta* his eldeſt Daughter, *Ceres*, *Juno*, *Pluto*, and *Neptune* had been devoured; when *Rhea*, finding herſelf Pregnant, and being deſirous to ſave her Child, made a Voyage into the Iſland of *Crete*, where, having hid herſelf in a Cave called *Diæto*, ſhe was delivered of *Jupiter*, whom ſhe gave to be nurſed by two Nymphs of the Country named *Adræſto* and *Idæa*, who were called the *Meliſſæ*, that is, the *Bees*. *Apollodorus* adds, that *Rhea* recommended the Care of *Jupiter* in his Infancy to the *Curætes*, who, dancing around the Cave *Diæto*, and ſtriking their Bucklers with their Spears, made Noiſe enough to hinder the Cries of the Infant from being heard. In the mean time that Goddeſs, to beguile her Huſband, who had heard of her being delivered, cauſed

him to ſwallow a Stone, which ſhe had ſwathed about, as if it had been his Son. When he came to be of Years he entered into an Affociation, ſays *Hodorus*, with *Metis*, whoſe Name imports *Foreſight*, to ſignify that he diſcovered a great deal of Prudence in the future Conduſt of his Life. It was by the immediate Counſel of this *Metis*, that he gave his Father *Saturn* a Potion that cauſed him to vomit up firſt the Stone he had ſwallowed, and then all his Children he had devoured. By this we may eaſily ſee, that the Children were not killed, but kept Priſoners, and that *Jupiter* obliged his Father to ſet them at liberty. As *Pluto* and *Neptune* were among his Sons, *Jupiter* joined with them, made War upon his Father, and upon the *Titans* his Relations. After this War had laſted ten Years, *Terra* foretold *Jupiter*, that he ſhould gain a compleat Victory over his Enemies, if he could deliver ſuch of the *Titans*, as his Father kept imprifoned in *Tartary*, and prevail upon them to fight for him. He made the Attempt, and, having ſlain *Campetbeirs*, the Keeper, reſcued them from Priſon. In the mean while the *Cyclops* gave to *Jupiter* the Thunder, which ſince that Time has been his moſt common Symbol; to *Pluto*, an Helmet, and to *Neptune* the Trident; with theſe Arms they vanquiſhed *Saturn*; and after *Jupiter* had uſed him precisely in the ſame Manner as he himſelf had uſed his Father *Uranus*, he threw him down to the bottom of *Tartarus*, with the *Titans*, under the Cuſtody of *Hecaromachires*, that is, with the Giant with the hundred Hands, a Captain with a hundred Men at his Back; ſo they might have made two hundred Hands if they had pleaſed. After this Victory the three Brothers, ſeeing themſelves Maſters of the World, divided it among them. *Jupiter* had Heaven for his Share, *Neptune* the Sea, and *Pluto* Hell. *Xenophon* reckons *Chiron* in the Number of *Jupiter's* Brothers, ſince he was the Son of *Saturn* by another Mother, whom he calls *Nais*, and *Pliny* and *Ovid* *Phyllyra*.

Q. Who were *Jupiter's* Wives, and his Children?

A. After the Overthrow of the *Titans* and *Giants*, *Jupiter* thought on nothing elſe but to make his Subjects happy. According to *Hefiod* he was ſeven times married, and wedded ſucceſſively *Metis*, *Themis*, *Eurynone*, *Ceres*, *Mne-moſyne*, *Latona*, and *Juno*, who appears to have been the laſt of his Wives. He had by his Wives and Miſtreſſes,

a great Number of Children. *Jupiter*, having had re-
 courſe to ſeveral Plots the better to carry on his Gallantries,
 this gave riſe to ſo many Transformations mentioned by
 the Poets. Transformed into a Swine, he had *Caſtor* and
Pollux by *Leda*, the Wife of *Tyndarus*, King of *Sparta*;
 changed into a Bull *Europa*, the Daughter of *Agenor*;
 by *Caliſta*, *Arctas*; by *Niobe*, *Pelaſgus*; by *Lardane*, *Sar-*
pedon; by *Alcmena*, the Wife of *Amphitryo*, *Hercules*; by
Anticpe, *Amphion* and *Zelos*; by *Danae*, *Perſeus*; by *For-*
dania, *Deucalion*; by *Carnethin*, Daughter of *Eubulus*, *Bri-*
tomartis; by the Nymph *Schytmides*, *Megara*; by *Prote-*
genia, *Æthilius*, the Father of *Endymion*, and *Memphis*,
 who afterwards married *Lydia*; by *Teredia*, *Arceſilaus*;
 by *Ora*, *Colax*; by *Cyræ*, *Cyrenæ*; by *Electra*, *Dardanus*;
 by *Thalia*, the God *Palia*; by *Garamentis*, *Hiarbas*,
Phileas and *Pilumnus*; by *Ceres*, *Proſerpine*; by *Mnemoſyne*,
 for whom he had metamorphoſed himſelf into a Shepherd,
 the nine Muſes; by *Juno*, *Mars*; by *Meia*, Daughter of
Atlas, *Mercury*; by *Latona*, *Apollo*, and *Diana*; by *Dione*,
Venus; by *Metis*, *Minerva*; by *Seleme*, the Daughter of
Cadmus, *Bacchus*.

Q. What were the Names given to *Jupiter*?

A. As *Jupiter* was the greateſt Divinity of the *Pagan*
 World, and was univerſally worſhipped from *Egypt* to the
 Center of *Spain*, we need not be ſurpriſed at the great
 Number of Names and Surnames, which were given him
 by the various Nations that had received his Worſhip.
 The moſt ordinary Epithet applied to *Jupiter* was that
 of *Optimus Maximus*; he was likewise ſtiled, by the
Greeks and *Romans*, *Pater*, *Father*, becauſe he was ac-
 counted the Father of Gods and Men. That of *King* is
 appropriated to him by *Homer* and *Virgil*, and the Sacri-
 fices that were performed at *Lebadia*, were offered up
 to him under the Title of *Jupiter the King*. The ſame
 Title is conferred upon him twice by *Xenophon* in his *Cero-*
pedia. He was likewise called *Almighty*, as we ſee in
Virgil and other Authors; the Epithet of *Victor*, or *Victori-*
ous, was given him, either becauſe he had conquered the
Giants and *Titans*, or becauſe nothing was thought able
 to reſiſt him. As oft as they believed they had received
 any Benefit from this God they deſtined ſome Ceremony
 to him, and gave him a new Name: Thus he was called
Statar, becauſe he had ſtopped the *Roman Army* in their

Flight:

Flight. *Muscarius*, or in the Greek Language *Apomyfius*, which is of the same Import, was his Name given him by the *Ætians*, in Memory of his having driven away the *Fæces* that molested *Hercules* during a Sacrifice. He was called *Firpinus*, *quasi a firendi*, because he had brought Aid to the *Romans*; *vil*, *a friend*, because he had defeated their Enemies. *Pistor*, because of the Tradition, that, while the *Gæls* were besieging the Capitol, he had counselled the Garrison to make Bread of all the Corn they had remaining, and throw it into the Enemy's Camp, to make them believe that they had a Prospect of being soon supplied with Provision, which Stratagem succeeded so well, that the Enemies raised the Siege. *Lapis*, from the Stone which *Saturn* had swallowed instead of *Jupiter* himself, and in that Case he was confounded with the God *Terminus*. This is what *Cicero* calls *Jovem Lapidem jurare*. *Lucerius* or *Dispiter*, because he was God of Light, as *Aulus Gellius* informs us, and this is the Reason of that God's being taken for the Air; *Pluvius*, because in Times of great Drought they applied to him for Rain. It was from this Motive that the *Trojan's* Army when reduced to Extremity of Thirst, occasioned by an excessive Drought, made a Vow to *Jupiter Pluvius*, and in a Moment there fell a great Quantity of Rain. He was called *Prædator*, because they consecrated to him a Part of the Spoils, which makes *Virgil*, *Eneid* iii. say, *Ipsunque vocamus, in prædam, partemque Jovem*. Also *Tropæuchus*, because he presided over Triumphs. *Hospitalis*, because he was the God of Hospitality, as we learn from the Poet just quoted; and this is the Name under which he was revered. *Lycæus*, because he was believed to have transformed *Lycaon* into a Wolf. He had other Names given him, as *Father of the Gods*, *the greatest and best*; *Ruler*, *Governor*, and others denoting his Sovereignty over the other Gods. He was stiled *Acraeus*, as much as to say, of the Promontory; the Inhabitants of *Smyra* adored him under this Name on an Eminence, as is to be seen in two Medals published by *Spon*. The Name of *Lord of the Storms and Winds*, *Tempestatum potens*, *Ventorum potens*, which occurs on some Inscriptions, as also that of *Jupiter Serenus*, agrees to that God in so far as he was physically the *Æther*. *Jupiter Dorlichenus* occurs on a fine Marble, referred to by the same *Spon*. The Names of *Jupiter Ammon*, *Jupiter Sera-*
pis,

pis, and *Jupiter Belus* were also given him. That of *Jupiter Stygius* was given him, when he represented *Pluto*, and is to be met with in Inscriptions. One of the most awful Names of *Jupiter* was that of *Sebazius*, which I shall speak of in *Mithras*. There was a Number of others that were derived from the Places where he was worshipped. Thus he was denominated *Capitolinus*, from the Temple which he had upon the Capitol; *Olyenius*, *Aalyrius*, *Diæus*, *Idæus*, because the Mountains that bore these Names, whereof the first was in *Thessaly*, the second in *Crete*, were consecrated to him. *Dodonæus*, from the Oracle of *Dodona*; *Trophonius*, for a like Reason; *Molossus*, because the People of that Name worshipped him in a particular Manner; *Ithomatus*, under which Name he was principally worshiped by the People of *Messenia*, in the Place called *Ithema*. Another of his Names was *Laryssæus*, because he was worshiped at *Laryssa*: *Cænæus*, from *Cenæus* in *Eubæa*; *Cithæronius*, from Mount *Cithæron* in *Beotia*. *Cæsius*, from the Mountains of that Name, where he was worshipped. There was one of them at the Entrance to *Egypt*, from *Arabia*; and the other in *Syria*.

Q. How did *Jupiter* govern the Subjects of his Dominions?

A. Such of the Ancients as had wrote the History of *Crete*, praised *Jupiter* highly for his Courage, his Prudence, his Justice, and other civil and military Virtues; and from those Historians, whose Works are now lost, the Greek Authors had taken the Accounts they give us of that Prince. Not content to pass for a Conqueror, we are told, he would needs be also a Legislator: Accordingly he made just and equitable Laws, which he took care to see observed during his Life, by punishing those who did not follow them. He rooted out the pilfering Vagabonds, who were cantoned in *Thessaly*, and in other Provinces of *Greece*; and, besides the Tranquillity which he procured to his Subjects, he laboured for his own Security, since he had fixed his chief Residence upon Mount *Olympus*, which is in *Thessaly*. There it was chiefly he kept his Court, when Affairs of State did not oblige him to be away: Happy! had he not sully'd the Glory of his Actions by his too great Attachment to Pleasure. Hence so many amorous Intrigues, the History whereof is transmitted to us under the Image of his Metamorphoses, which shews

That he left no Stone unturned to ſucceed in his Amours. Theſe Pieces of Gallantry put *Juno* ſo much out of Humour, that ſhe chearfully entered into a Conſpiracy that was formed againſt him. However, he quelled it as ſoon as it came to light; and this was the laſt of his Exploits. Oppreſſed with Old-age he died in *Crete*, where his Tomb was for a long time to be ſeen near *Gnoſſus*, one of the principal Cities of this Iſland, with this Epitaph, *Here lies Zan, who was called Jupiter. He lived to 120 Years, whereof he reigned Sixty-two. He died 1780 Years before the Vulgar Era, to which add 1750, makes 3530 ſince his Time.*

Q. Who were Contemporaries with *Jupiter*?

A. *Othniel*, *Caleb's* Son-in law, governed the *Iſraelites*; *Amcnophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Eurotas*, King of *Lacedæmon*; *Lynceus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Chiron*, *Jupiter's* younger Brother, an excellent Phyſician, who taught *Æſculapius* Phyſic, *Apollō* Muſic, *Mercury* Aſtronomy, and was Tutor to *Achilles*. No Poets, no Hiſtorians at this Time.

Q. How came *Juſtice* to be made a Goddeſs?

A. Tho' in general the *Greeks* and *Romans* looked upon *Themis* as the Goddeſs of *Juſtice*, as we have ſaid in ſpeaking of that Goddeſs, yet the latter had their *Juſtice* and *Equity* beſides, whom they repreſented in their Medals and on the Monuments that were conſecrated to them; the one under the Figure of a Woman ſitting with a Cup in one Hand, and her Scepter in the other, as may be ſeen in the Medals of *Hadrian*, and *Alexander Mammæus*? *Equity* again, with a Sword in one Hand, and a Pair of Scales in the other. Farther, this Goddeſs was confounded with *Aſtræa*, and with *Dico*, *Δικη*, to whom we have an Hymn under the Name of *Orpheus*, wherein the Author, whoever he was, deſtines Incenſe to her.

Q. Who was *Lao-kiun*, and how came he to be made a God?

A. The Sect of the *Taeſe* appeared in *China*, near fix hundred Years before *Chriſt*, that is, 2350 Years ſince. *Lao-kiun* is the Philoſopher, by whom it was founded. The Birth of this Man, if we may believe his Diſciples, was one of the moſt extraordinary, being carried four and twenty Years in the Loins of his Mother, he opened himſelf

ſelf a Paſſage thro' the Left-ſide, and occaſioned the Death of her who conceived him. The Morals of this Philoſopher came very near to thoſe of *Epicurus*, and he wrapped up his Physics in impenetrable Obſcurity: I take no more of them than what regards the Coſmogony, “*Tao*, ſaid he, or *Reaſon*, produced one, one produced two, “*two produced three, and three produced all Things.*” The whole Happineſs of Man, according to this Philoſopher, conſiſted in that State of Mind which the *Greeks* called *Apathy*, a State wherein Man, diveſted of Fear, and all tormenting Paſſions, muſt be free from Diſquietude of every kind; and, as it is exceeding hard for one to get rid of the uneaſy Apprehenſions of Death and Futurity, they who made Profeſſion of this Sect were addicted to Magic and Chemistry, to find out the Secret whereby he became immortal; preſuming they ſhould be able to find it at length by the Aſſiſtances of the Spirits whom they invoked: There were ſome of them who flattered themſelves with that Diſcovery, by means of certain Potions they made up; and more than one Emperor has tried the fruitleſs Experiment. One, who is acquainted with the Temper of Mankind, can eaſily judge, that a Sect which raiſed ſuch flattering Hopes would very ſoon make Proſelytes; accordingly it was embraced by ſeveral of the *Mandarins*, who gave their Minds entirely to the Magic Art, which is preſcribed. But it made yet greater Advances among the Women, naturally curious, and extremely fond of Life. In fine, the Author himſelf of the Sect was ranked among the Gods; a ſtately Temple was erected to him, and the Emperor *Hium-Tſong* cauſed the Statue of this new God to be brought into his Palace.

Q. Who were the *Lares*, and how came they to be made Gods?

A. The word *Lar* comes from the *Tuſcan* Word *Lars*, or *Larſo*, which ſignifies *Leader*, or *Conductor*. The *Lares*, and *Penates* were the Guardians, and Protectors of Families, and of the Goods of the Country. Every Man and Woman had their particular Genius: There was one alſo for every Houſe, for every City, and in general for the whole Country; and while thoſe of Men and Women retained the Name of *Genii*, thoſe of Houſes were called *Lares*, and thoſe of Cities and particular Places *Penates*; though it is true however, that the two laſt

were often confounded with one another. The *Lares* according to *Ovid Fast.* Book ii. were the Sons of *Mercury*, and *Lara*, the Daughter of *Almon*. The indiscreet *Lara*, having let *Juno* into the Secret of *Jupiter's* Gallantries, that God cut out her Tongue, and ordered *Mercury* to carry her to Hell. The dismal State she was in had not quite effaced all her Charms; her Conductor fell in Love with her, and had by her Twins, who were called *Lares*. *Ovid*, in the Book before cited, says, *Fitque gravis, generosum parit, qui compita servant; Et vigilant nostrâ semper in ævâ Laræ*: So that in Process of Time, the *Lares* became the Guardians of the Streets and Ways. Inscriptions favour the Opinion of *Ovid*, since we find some of them with these Words *Lar. vialis*, the *Lar* of the High-way. The most common Place of the Household-gods, as we have it in *St. Jerome*, was behind the Door, and it was believed that they banished from thence every thing pernicious, especially the *Lemures Gnii*, who were only capable of doing Mischief. The Obligations which every one thought he owed to the *Lares*, induced their Votaries to make frequent Libations to them, and they even went the length of Sacrifices. There was in great Houses one of the Domesticks set apart for the Service of those Gods; *Suetonius* informs us, that *Domitian* had a *Valet de Chambre* of this kind. They were also called *Lares Publici*, who had Care of the publick Buildings: *F. miliares*, those of private Houses; *Viales*, those of the High-ways; *Compitales*, those of the Cross-ways, &c.

Q. Who was *Latona*, and how came she to be made a Goddess?

A. *Latona* was the Daughter of *Cæus*, the Son of *Titan* and *Terra* by *Jupiter*, born at *Delos* at the same Time with *Apollo*; she was the Mother of *Diana*. The haughty *Niobe*, says *Ovid, Met.* Book vi. grieved that *Latona* should have religious Worship paid her, and that no Altar was raised to herself, tho' by reason of her Birth and numerous Offspring she had a just Claim to divine Honours, run through the Streets of *Thebes*, to put a stop to the Sacrifices that were offered to that Goddess. *Latona*, in Revenge, implored the Aid of *Apollo* and *Diana*, who, having found in the neighbouring Plains of that City, *Niobe's* Children, who were there performing their Exercises,

ercifes, ſlew them with their Arrows. The Arrows of *Apollo* were the Sun-beams. To *Apollo* were always attributed ſudden and untimely Deaths. Of this we find an hundred Examples in *Homer*; whenever that Poet ſpeaks of any Death of that kind, he never fails to aſcribe it to *Apollo*, or to *Diana*; with this Difference, that he imputes to the God thoſe of the Men, and to *Diana* thoſe of the Women. I have ſaid ſo much of *Latona* in *Apollo*, *Diana*, and *Jupiter*, that there needs no more to be ſaid of this Goddeſs here.

Q. How came *Liberty* to be made a Goddeſs?

A. This is not to be thought ſtrange of, becauſe they deified every Virtue, as, *Clemency*, *Concord*, *Juſtice*, *Mercy*, *Piety*, *Modesty*, *Prudence*, *Wiſdom*, *Truth*, *Liberty*, and many others. A People that idolized *Liberty* ſo much as the *Romans* did, could not chuſe but make a Divinity of her, and conſecrate to her Temples and Altars. Accordingly this Goddeſs, who was invoked in order to preſerve, that ſame Liberty, which was owing to the Extinction of the Regal Powers, had ſeveral of them in the City. *Cicero* makes mention of one of thoſe Temples: *Publius Viſtor* built one upon the *Avantine* Mount, with a Veſtiple, which was called the Veſtiple of *Liberty*. The Ancients, who frequently ſpeak of this Veſtiple, have not informed us to what Uſe it was deſtined. But we may ſuppoſe, that the publick Sales were made there as in the others. *Titus Livius*, ſpeaking of the Temple which *Tiberius Gracchus* had conſecrated to the ſame Goddeſs, ſays, the Columns thereof were Bronze, and that it contained ſeveral very fine Statues. When *Cicero* ſet out in his Exile, *Publius Clodius*, his Perſecutor, conſecrated the Houſe of that great Man to *Liberty*. In ſhort, *Dion.* informs us, that the *Romans* by a publick Decree raiſed a Temple to the ſame Goddeſs, in Favour of *Julius Cæſar*: An Action very worthy of thoſe degenerate *Romans*, to raiſe a Temple in Honour of him who made them loſe the Remains of that valuable Prerogative, which *Marius* and *Sylla* had ſtill left them, and whereof till then they had been always jealous.

Q. How came *Lucina* to be made a Goddeſs?

A. *Lucina* was the Daughter of *Jupiter* and *Juno*, one of the Divinities of Marriage, and of Women with Child;
both

both *Juno*, *Diana*, and *Luna* go under the Name of *Lucina*. *Terence*, *Andr.* i. 15. *Juno Lucina, ſer opem, ſervame, obſecro.*

Q. How came *Mannus* to be made a God ?

A. *Mannus* was the Son of the God *Twifton*, who derived his Original from the Earth, of whom the *Germans* are deſcended. This *Mannus* had three Sons, who gave their Names to the *Ingvævones*, *Hermiones* and the *Iſſevvones*, to whom were alſo joined, the *Marſi*, the *Cambervii*, the *Swevi*, and the *Vandals*. *Mannus* ſignifies in the Language of the Country, a *Man*. To him by the *Germans* was Worſhip paid, and Sacrifice offered.

Q. How was *Mana* or *Mania* made a Goddeſs ?

A. *Mana*, or *Mania*, preſided over the Maladies of Women, and young Whelps were offered to her in Sacrifice, as we learn from *Pliny*; *Genitæ Manæ catulos res divina ſit*. *Plutarch* asks the Reason, why theſe young Dogs were offered to this Goddeſs ? *Pliny* ſeems to answer this Queſtion, ſaying, that the Fleſh of thoſe Animals was reputed ſo pure, that it was offered to the Gods in Sacrifice, and that the Dogs Fleſh was made uſe of in the Reſpiſts prepared for the Gods. *St. Auguſtin*, *Book of the City of God* iv. ch. ii. calls this Goddeſs *Mana*, and the moſt known Mythologiſts confound her with that *Mania* the Mother of the Gods *Lares*, to whom *Macrobius*, *Sat.* Book i. ch. 7. ſays, young Children were ſacrificed, to make her propitious to the Family of thoſe who offered that barbarous Sacrifice.

Q. How came *Mercury* to be made a God ?

A. Of all the Gods of the *Pagan World*, none had ſo many Employments and Occupations as *Mercury*. The *Greeks* called him *Hermes*, which ſignifies *Interpreter*, or, according to *Proclus*, *Messenger*. His *Latin* Name, if we may believe *Festus*, came from a Word ſignifying *Merchand*, or rather *Merchandize*, *Mercurius*, a *Mercibus*, *Interpreter*, as he was, and faithful Miniſter of the Gods, and of his Father *Jupiter*; in particular he ſerved them with indefatigable Zeal, even in Employments not very honourable. It was he that had the Charge of conducting the Souls of the Dead into infernal Regions, and of bringing them back. He was, beſides this, the God of Eloquence, and of the Art of ſpeaking well ; the God of Travellers,
Mer-

Merchants, and even of Thieves and Pick-pockets. He acted as Ambaſſador and Plenipotentiary of the Gods, and was concerned in all Treaties of Peace and Alliance. Sometimes he was ſeen accompanying *Juno*, either as her Guard, or to watch over her Conduct. Sometimes *Jupiter* ſends him to conduct an Intrigue with ſome new Miſtreſs. Here you have him transporting *Caſtor* and *Poliux* to *Palene*: There accompanying *Pluto's* Chariot, when he carries off *Proſerpina*: The Gods non-pluſſed with the Differences ariſen between the three Goddeſſes about Beauty, ſend him along with them to the Shepherd *Paris*. Mythologiſts reckon more *Mercuries* than one. *Lactantius*, the Grammarian, enumerates four of them; one the Son of *Jupiter* and *Maia*; the ſecond of *Cælus* and the *Day*; the third of *Liber* or *Bacchus*, and *Proſerpina*; the fourth of *Jupiter* and *Cyllene*, who ſlew *Arges*, and fled for it, ſay the *Greeks*, into *Egypt*, where he communicated to the *Egyptians* the Knowledge of Letters. He whom moſt of the Ancients acknowledge, and to whom the Poets attribute all the Actions that paſs under the Name of *Mercury*, is the Son of *Jupiter* and *Maia*; it is to him chiefly that Temples were built, Altars and Statues ſet up. *Cicero* reckons five of them, “ one the Son of *Cælus* and
 “ the *Day*; another the Son of *Valens* and *Phoronis*; its
 “ he who dwells under the Earth, and is called *Trophoni-*
 “ *us*. The third is the Son of *Jupiter* and *Maia*: This
 “ *Jupiter* is the third in the Order of thoſe that are reck-
 “ oned. It is of this *Mereury* and *Peneiope*, that *Pan* is
 “ ſaid to have been born. The fourth is the Son of *Ni-*
 “ *lus*, whom the *Egyptians* think it a Crime to Name. The
 “ fifth whom the *Pheneales* worſhip, who is ſaid to have
 “ ſlain *Argus*, and for that Reaſon to have obtained the
 “ *Egyptian* Empire, and given Laws to the *Egyptians*,
 “ and the Knowledge of Letters.” He invented the Lyre, to which he gave three Strings, in Alluſion to the three Seasons of the Year. For theſe three Strings giving three Sounds, the Grave, the Sharp, and the Mean; the Grave answers to Winter, the Mean to Spring, and the Sharp to Summer.

Mercury, the Son of *Jupiter* and *Maia*, the Daughter of *Atlas*, became famous among the *Titan* Princes. After his Father's Death, *Italy* fell to his Lot, with the *Gauls* and *Spain*, where he reigned abſolute after the Death of his Uncle *Pluto*; and the *Mauritanix*, after that of his Grand-

Grand-father *Atlas*. He was a Prince of great Artifice, Cunning, and Diſſimulation. He travelled more than once into *Egypt*, to inform himſelf into the Manners and Cuſtoms of that ancient People, and learn their Theology, but above all the abominable Science of Magic, which was then in very great Vogue, and wherein he himſelf afterwards excelled; accordingly he was reckoned the great Augur and Soothſayer of the *Titan* Princes, who were perpetually conſulting him. *Jupiter* himſelf in his Life-time had often employed him in that Science. And this is what had given the Poets a handle to make him the Interpreter of the Gods.

Jupiter likewise found great Advantage from the Eloquence of this young Prince, having employed him in ſeveral Negotiations during the Wars, which he had with the Princeſſes of his Family, delegating him to ſeveral Places to treat with them; and this, no doubt, is what made him paſs for the Meſſenger of the Gods. As he frequently reconciled them to one another, he was taken for the God of Peace and Alliance. Add to this, that he contributed not a little by the Force of his Eloquence and the Politenefs of his Manners, to cultivate the Minds of his People, to make them docile, uniting them together by Society and Commerce, and curbing Vice by wiſe and ſevere Laws. To him is aſcribed the Invention of all the fine Arts, of the Lyre, of Medicine, Letters, Muſic, Commerce, Wreſtling, Magic, and ſeveral other Arts. In fine, we may ſay, no Prince ever gained greater Reputation for excellent Qualities, nor was more beloved by his People than he.

As for the great Number of Books written by *Mercury* upon Theology, Aſtronomy, and Medicine, *Marſham* aſcribes them to the ſecond *Mercury*, the Son of *Vulcan*, who, according to *Eusebius*, in his *Chron.* lived a little after *Moses*, that is, about fifty Years after the *Iſraelites* came out of *Egypt*. Theſe Books, according to *Clement Alexandrinus*, were to the Number of forty two; it was impoſſible for the *Egyptians* to carry their Veneration for them higher than they did. They were carried in their Proceſſions with a great deal of Ceremony and Reſpect. Firſt of all appeared the *Chanter*, who had two of them in his Hands, one containing the Hymns in Honour of the Gods, and the other Rules according to which
Kings

Kings were to govern. Next came the *Horoscopus*, this is the Name given by *Clemens* of *Alexandria* to that Minister, who carried the four Books of Astronomy, one treating of the fixed Stars, another of the Eclipses of the Sun and Moon, and the two last of the Rising of these two Luminaries. Then appeared the sacred Scribe with ten Books that treated of Cosmography, Geography, the Description of the *Nile*, &c. Then followed the *Stoli* with other ten Books upon the Subjects of Religion, namely, Sacrifices, Prayers, Festival Days, &c. The *Prophet* came up after likewise with ten Books, which were named sacerdotal, and treated of the Laws of the Gods, and of ecclesiastic Discipline. Thus, concludes the Author now quoted, there were forty-two Books in all, whereof thirty-six comprehended all that belonged to the *Egyptian* Philosophy, and the other six regarded Medicine, and treated of Anatomy, Medicaments, of the Diseases of the Eyes, of those of Women. *Mercury*, the Son of *Jupiter*, and *Maia*, died in *Egypt*. Others think he ended his Days in *Spain*, where his Tomb was even to be seen. See *Don Pezron* *Arté de la Langue des Cultes*.

Q. Who were Contemporaries with *Mercury*?

A. *Mercury* lived in the Year of the World 2531. Before *Christ* 1369 Years, to which add 1750 makes 3119 Years since his Time.

In his Time *Deborah* and *Barak* governed the *Israelites*; *Chalao*s, King of *Babylon*; *Pandion* the second, King of *Athens*; *Niobe*, King of *Phrygia*; *Cleon*, King of *Bæotia*; *Cynertas*, King of *Lacedæmon*; *Alcaus*, King of *Argos*; *Affaracus*, King of *Troy*. No Poets, no Historians at this Time.

Q. How was *Mercy* made a Goddess?

A. We learn from *Pausanias*, in his *Attics*, the Name of this Goddess, which we may render by those synonymous Terms *Indulgence*, *Compassion*, *Pity*. The Life of *Mercy*, says he, is obnoxious to so many Hardships and Sufferings, that this Goddess deserves to be in the highest Esteem: All Nations of the World should offer Sacrifice to her, because they all stand in need of her. All that we farther know about her is, that she had an Altar at *Athens*, which the Author, now quoted, calls, *ἄλυσμα*. The Romans gave the Name of *Asylum* to the Temple which

which they had erected to this Goddess ; as also the *Greeks*, as we learn from *Servius* and *Statius*.

Q. How was *Minerva* made a Goddess ?

A. *Cicero*, in his *Book of the Nature of the Gods*, B. iii, col. 192. finds five Goddesses of this Name; one *Minerva*; the other the Mother of *Apollo*; another the Offspring of *Nilus*, and worshipped at *Sais*, a Town in *Egypt*; a third was the Daughter of *Jupiter*; a fourth, born of *Jupiter* and *Coryphe*, the Daughter of *Oceanus*, named, by the *Arcadians*, *Corea*, to whom is owing the Invention of Chariots, drawn by four Horses; a fifth, who is pictured with winged Shoes, was the Daughter of *Pallus*. *St. Clemens* of *Alexandria*, who of all the Fathers was best acquainted with profane Antiquity, and had read a great Number of Authors, whose Works are now extant, admits also five *Minerva*'s, but as to their Parents he differs somewhat from *Cicero*: The first, says he, was *Athenian*, and the Daughter of *Vulcan*; the second *Egyptian*, the Daughter of *Nilus*; the third, the Offspring of *Saturn*, invented the Art of War; the fourth, the Daughter of *Jupiter*; the last was the Offspring of *Pallas* and *Titanis*, the Daughter of *Oceanus*.

What first occurs here is the Mystery of this Goddess's Birth. *Jupiter*, we are told, after the War of the *Titans*, being now, by the Consent of the other Gods, Lord of Heaven and Earth, married *Metis*, who was accounted the wisest of her Sex; but when she was ready to be delivered, having learned from *Cælus*, that she was to bring forth a Daughter of consummate Wisdom, and a Son who was fated to be one Day Sovereign of the Universe, he devoured her; and some time after, feeling a violent Pain in his Head, he applied to *Vulcan*, who with a Stroke of his Ax cleft his Brain asunder, whence sprung *Minerva* in compleat Armour, and already full grown, in so much that she was in a Capacity to assist her Father in the War with the Giants, where she highly distinguished herself. *Jupiter*, according to some Authors, was already married to *Juno*; and what made him think of bringing forth *Minerva* was *Juno*'s Barrenness. This Fiction has always appeared mysterious, and very different Explanations of it have been offered. Some of the learned Moderns have been of Opinion, that it veiled some of the sublimest Truths in Philosophy, and even the Mystery of that Word *λογος*, whereby

whereby all Things were created ; that is to ſay, the eternal Ideas in the divine Mind, which had been the Model of whatever omnipotent Wiſdom brought into Being ; that the tremendous *Egis* given her by the Poets, which no other God but herſelf was able to carry, was intended to figure her being in Power with her Father, and that her being called the Goddeſs of Arts and Sciences was only a figurative Way of ſaying, ſhe was the Intelligence of her Father ; in ſine, that the Reason of confeſcrating to her the Owl, the Serpent, and the Cock, was to denote her Vigilance, and to teach us that true Wiſdom is eternally awake. The Poets ſay, that they had all this from *Mercury Trismegiftus*, that celebrated Author, who ſeems to have diſcovered the Myſtery of the Trinity ; but there is too much Reason to think that the Poets borrowed thoſe Ideas from the Books of *Mofes*, the Knowledge whereof was brought to *Greece* by Colonies from *Egypt*, and other neighbouring Nations ; and that a confuſed Idea of the eternal Word was the Foundation of the Fables relative to his Subjects ; as fine Arts are the Production of the Mind, it was to ſay, juſt that ſhe ſprung from the Brain of *Jupiter*. *Pallas*, *Minerva*, and *Athene*, among the *Greeks*, were but one and the ſame Divinity, with this ſole Difference, that *Minerva* was properly the Goddeſs of Arts and Sciences ; and *Pallas*, who had got her Name from the Giant *Pallas* her Father, was ſhe who preſided over War, whence ſhe is ſometimes confounded with *Bellona*, of which Goddeſs I ſhall ſpeak after *Mars*.

Several Cities were diſtinguiſhed for the Worſhip they paid to *Minerva* ; amongſt others, *Rhodes* and *Athens* ; but in that *Jais* rivalled all the Cities in the World ; there this Goddeſs had even a magnificent Temple, whereof you may ſee the Deſcription, *Herodotus*, Book ii. *Athens*, or rather the *Athenians*, dedicated to her a magnificent Temple under the Name of *Parthenos*, the *Virgin*. *Phidias* adorned it with a Statue of Gold and Ivory, which was a Maſter-piece. But what made the Worſhip of *Minerva* ſtill more ſolemn, was the Feſtival the *Athenians* celebrated to her Honour, the Pomp whereof invited Spectators from all *Greece*. For her Sacrifices every Village of *Attica* was obliged to furniſh an Ox, and on the Remains they kept a public Feaſt. To the Exerciſes and Sacrifices were added a Proceſſion, in which the *Peplus* of *Minerva* was carried about. This *Peplus* was a white Robe without

out Sleeves, and all worked with Gold, on which were represented the Combats and great Atchievements of *Minerva*, *Jupiter*, and the Heroes. In this Procession were joined People of all Ranks and Ages, and of either Sex with this Distinction, that the Youths led up the Rear; the old People carried an Olive Branch in their Hands, the young Virgins Baskets, and the blooming Boys crowned with Millet sung Hymns known by the Name of *Pæans*, while those whom they called *Rapsodists* recited the Verses of *Homer*: The Procession advanced from the *Comunicus*, to the Temple of *Circus Cleusina*. This *Peplus* was fastned to a Barge which was moved along by Machinery; Antiquity makes mention of the Quarel and Contest between the Goddess and *Neptune*, about giving a Name to the City of *Athens*. The twelve great Gods were chosen Umpires of the Difference, and agreed that the one who produced a Thing of most Use to the City, should have the naming of it. *Neptune*, with a Stroke of his Trident, made a Horse spring from the Earth; and *Minerva* produced an Olive-tree, which procured her the Victory, and accordingly she gave the Name *Athens* to the City of *Cecrops*. Father *Teurmenneus*, in his *Journal of Trevaux*, January 1708, hath explained this Fable. The ancient People of *Attica*, says he, the Posterity of *Cethin*, a savage and furious Race, dwelt only in Caves, and minded nothing but hunting. The *Pelasgi*, who made themselves Masters of their Country, taught them the Art of Navigation, and made Pirates of them. *Cecrops*, a Native of *Sais* in *Egypt*, led a Colony thither, abolished the barbarous Manners of that People, taught them to cultivate the Ground, and to propagate Olives, for which the Soil was proper, whence, says he, *Sais* derived its Name: He taught them likewise to worship *Minerva*, who was called *Athens*, highly adored at *Sais*, and to whom the Olive-tree was consecrated. The *Athenians*, from that Time looked upon that Goddess as the Protectress of their City, and called it after her Name. *Athens* became famous for its excellent Oil, the Profits that accrued from thence suggested a Project of reclaiming the People from Piracy: The more effectually to promote this Design, they invented a Fable (which was the ancient Way of proposing any Thing to the Populace) wherein *Neptune* was supposed to have been overcome by *Minerva*, who,

who, even in the Judgment of the great Gods, had made a more useful Discovery than *Neptune*. *Minerva* derived Names either from her Qualities, or the Places where she was worshipped; that of *Atalcomene*, given her by *Homer*, was derived, according to some, from the Name of him who erected her Statue, or, according to others, from her giving Assistance to her Favourites, as to *Hercules*, whose great Protectress she was against *Juno*; and it was, according to *Pausanias*, in the Attitude of a Woman ready to defend that Heroe. She was represented by the *Megaraens* in the Statue of her which she had placed in the Temple of *Olympian Jupiter*. She was called *Musica*, or the Musician, a Name given her from the Statue of her which *Demetrius* made, where Serpents of the *Gorgon*, when they were struck, resounded like a Lute: The Name of *Tritonia*, or *Trillogenia* came from the River *Triton*, near which she was born, and where she had been seen for the first time; that of *Gigantophontis*, from the Aid she had given *Jupiter* against the Giants; that of *Parthenia*, because she preserved her Virginity; that of *Cæsia*, because she was blue-eyed: She was called *Ippia*, that is to say, the Female Cavalier, and then she was taken for the Daughter of *Neptune*; *Stethenias* or *Robust*, *Poliuchos* or *Polias*, as you would say, the Patroness of the City; under the same Name she had a Statue at *Athens*, according to *Strabo*, all of Ivory, done by *Phidias*: She bore likewise the same Name in other Cities where she was specially worshipped: She was also called *Ellotes*, for Reasons given in the History of *Europa*; *Coriphagena*, because she sprung from *Jupiter's* Brain; this Epithet is given to her by *Plutarch*: She was denominated *Lydia*, from the City of that Name in the Island of *Rhodes*; *Ergane*, or the Inventress, because to her was ascribed the Invention of several Arts since, besides that of the Art of War. *Lucian* ascribes to her that of Architecture, the Art of Sinning, of making Cloth, Tapestry, Silk and Woollen Stuffs, are also ascribed to her by the Ancients. In fine, she was reckoned the first who had taught to plant and cultivate the Olive: She is also honoured with the Invention of Chariots, and of the Use of Trumpets and the Flute, &c.

Q. Who were Contemporaries with *Minerva*?

A. She, who was the Daughter of *Jupiter*, lived in the Year

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Year of the World 2220. Before Chriſt 1780 Years, to which add 1750 makes 3550 Years ſince her Time. *Minerva*, the Daughter of *Jupiter*, her Contemporaries were *Othniel*, *Calcb's* Son-in-law, governed the *Iſraelites*; *Amenopis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Eurotas*, King of *Lacedæmon*; *Lyncæus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Erichthonius*, King of *Troy*; *Chiron* her Uncle, an excellent Phyſician, taught *Æſculapius* Phyſic, *Apollo* Muſic, *Mercury* Astronomy, and was Tutor to *Achilles*. No Poets, no Hiſtorians at this Time.

Q. Who was *Mars*, and how came he to be made a God?

A. *Mars*, called *Ares* by the *Greeks*, was, according to *Homer's Iliad*, Book i. and the other *Greek Poets*, the Son of *Jupiter* and *Juno*; it is only among the *Latin Poets* we find the ridiculous Fable ſetting forth, that *Juno*, to be avenged on *Jupiter* for having got *Minerva* without her Concurrence, had conceived *Mars* by touching a Flower in a Meadow, which the Goddeſs *Flora* had ſhewed her; a Fiction unknown to moſt of the Ancients, and which probably had only an allegorical Meaning, which it would be very needleſs to dive into; or which was invented, as *Boccace*, in his *Genealogy of the Gods*, Book xix. ſays, it was only upon Account of *Mars's* ferocious Character, whom ſhe could not conceive to be the Son of ſo polite a Prince as *Jupiter*. It is true, *Apollodorus* ſays, in his *Bibliotheca*, that *Juno* brought forth *Mars* without the Aſſiſtance of a Man; but he ſays nothing of the reſt of the Fable. Whatever be in it, *Lucian*, in his *Dialogue of the Dance*, informs us, that *Juno* gave the young *Mars* to be educated by *Priapus*, who, according to the ſame Author, was one of the *Titans*, or of the *Idæa Dædylæ*; who taught him Dancing and other Exerciſes, as the Preludes of War; and that of a ruſtic and clumsy God he made him a great Captain. The *Bythenians*, adds he, tell us, that this was the Reaſon why the Tithe of the Spoils conſecrated to *Mars*, uſed to be offered to *Priapus*. If we would fully unravel the Hiſtory of this God, we muſt diſtinguiſh ſeveral Princes of his Name: The firſt, to whom *Diodorus* attributes the Invention of Arms, and the Art of marching Troops in Battle, is undoubtedly *Belus*, whom the Holy Scripture calls *Nimrod*, that mighty Hunter before the Lord.

Lord. Genesis, Chap. v. who, after having practiſed his Skill upon wild Beaſts, turned it againſt Man; and, having ſubdued a great Number of them, declared himſelf their King: *Juſtin* aſcribes to *Ninus*, and the Chronicle of *Alexandria* to *Thutas*, one of his Deſcendants, what *Diodorus Siculus* ſays of *Belus*. We learn from *Hyginus*, Fable 279; that the Name of *Belus* was given to that ancient King, becauſe he was the firſt who waged War with Animals, *Belus, a Belluis*. The ſecond *Mars* was an ancient King of *Egypt*. The third was King of *Thrace*, named *Odin*, who ſignalized himſelf ſo much by his Valour and Conqueſts, that he was promoted by that warlike People to the Honours of being their God of War, and this is he whom they call *Hyperborean Mars*: This undoubtedly is he whom *Pauſanias*, in his *Laconics* makes to have been nurſed by a *Thracian* Woman, named *Thero*, who was perhaps his Mother. The fourth is called the *Mars* of *Greece*, ſurnamed *Ares*. The fifth and laſt is the *Mars* of the *Latics*, who entered into the Priſon of *Rhea Sylvia*, and begat upon her *Romulus* and *Remus*: And this was *Amulius Numitor's* Brother. In fine, the Name of *Mars* was given to moſt warlike Princes, and every Country valued itſelf on having one, as well as a *Hercules*. Accordingly we find one among the *Gauls* under the Name of *Hefus*, and that ancient People, if we may believe *Lucan*, and after him *Lactantius*, ſacrificed to him human Victims. We find him alſo among the *Scythians*, who have honoured him under the Figure of a Sword; and among the *Persians*, under the Name of *Orion*, who, if we may credit *Voffius* of *Idolatry*, Book i. Chap. 16. was the ſame with *Nimrod*, whoſe Name was changed at the Time of his Deification; in fine, *Julian* the Apoſtate makes mention of a *Mars* of *Edeſſa*, ſurnamed *Aziſus*. The *Greeks* threw into the Hiſtory of their *Mars* the Adventures of all thoſe I have now named: What we know particularly concerning him is the Adventures that happened to him with *Allircitus*, the Son of *Neptune*. That young Prince, as we learn from *Apollodorus*, in his *Bibliotheca*, Book iii. *Pauſaniās*, *Demofthenes*, and *Plutarch*, being in love with *Alcippe*, the Daughter of *Mars*, but not being able to gain her Affection, offered Violence to her, which ſo highly incenſed her Father againſt the preſumptuous Youth, that he put him to death. *Neptune*, enraged for the Death
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of his Son, had *Mars* ſummoned to Judgment, and the graveſt *Athenians* being aſſembled upon ſo ſerious an Affair, declared him innocent, and acquitted him in the uſual Manner. The Place, where this famous Judgment was pronounced, was called *Areopagus*, a Name formed from that of *Mars*, named *Ares*, and the Word *Pagos*, becauſe the Aſſembly was held upon an Eminence; or, which comes much to the ſame, from *Ἄρης παγος*, *Martis Rupes*, the Rock of *Mars*; and this, by the Bye, is the Origin of the famous Tribunal of *Areopagus*, ſo known afterwards. This celebrated Event, which makes a conſiderable Era in the *Greek* Hiſtory, happened according to the Chronicle of *Paros*, under the Reign of *Cranus*, that is, in the Year 1560 before *Jeſus Chriſt*, to which add 1750, makes in all 3310 Years ſince that Time. As they ſeldom wrote the Tranſactions of thoſe early Times without ſome Embellishments, it was given out that *Mars* had been abſolved by the Judgment of the twelve great Gods, becauſe the Judges employed in his Proceſs, were in Number twelve, choſen from the firſt Families in *Athens*. *Arnobius*, when he is proving to the *Pagans*, that *Mars* of the *Greeks* was only a deified Man, acquaints us with ſeveral Particulars of his Hiſtory. He reproaches them in the firſt Place, with knowing he was born at *Sparta*, or, according to others, in the Extremities of *Thrace*; that he had lived thirteen Months in *Arcadia* in a Priſon, where the *Alcides* kept him in Confinement; that in *Caria* Dogs were ſacrificed to him, and among the *Scythians* Aſſes. It only remains now, that we explain the Names which the Ancients gave to this God: The *Greeks* call him *Ares*, *Miſchief*, becauſe of the Ills which flow from War; but it is probable, that this Name comes from the *Hebrew* *Arits*, which imports *ſtrong, terrible*. The *Latins* derived their Name of *Mars* from *Mares*, *Males*, becauſe Men are employed in War: They called him likewise *Gradivus* and *Quirinus*, between which Names they put this Diſtinction, that the former expreſſes *Mars* in Time of War, and the other in Time of Peace: They had two Temples dedicated to this Divinity under theſe two Titles, the one in the City, and the other without the Gates. The *Romans*, in *Romulus's* Apotheoſis, gave the firſt King of *Rome* the Name of *Quirinus*, to ſupport the Fable of his Birth, which made him paſs for the Son of *Mars*. We learn from

from *Dionyſius of Halicarnaffus*, Book ii. that the *Sabines* gave the ſame Name to their God *Enyalius*, and though he is doubtful whether it was *Mars* himſelf, yet, as that Author adds, as the ſame People called a Spear *Cures*, whence the *Latins* formed the Name *Quirinus*, it is very probable that theſe two Divinities were the ſame, and that the Spear among them was his Symbol, as the Sword among the *Scythians*. The ſame *Sabines*, according to the Teſtimony of *Varro*, called *Mars Mamercus*, which Name was afterwards given to the Family *Emilia*. The Name of *Enyalius* was derived to him from *Bellona*, and ſeems to confirm the Opinion of thoſe who will have her to be his Mother: That of *Thurius*, denotes his Impetuofity in Battle. Tho' *Mars* was worſhipped in ſeveral Places, yet no where was he in ſo high Veneration as at *Rome*, where he had ſeveral Temples, among which that dedicated to him by *Auguſtus* after the Battle of *Philippi*, under the Name of *Mars the Avenger*, was one of the moſt celebrated. Among the ſacerdotal Colleges, that of the *Salii*, the Priests of *Mars*, who were ſet apart for keeping the *Ancilia*, or ſacred Bucklers, owed its Inſtitution to *Numa Pompilius*, who founded it upon an Occaſion related by *Dionyſius of Halicarnaffus*. A Shield having fallen from Heaven, the *Haruſpices* were conſulted about this Prodigy, and they answered, that the Empire of the World was deſtined to that City, where this Shield was preſerved; *Numa Pompilius*, for fear of its being ſtolen away, ordered ſeveral to be made quite ſimilar, that the true one might not be known, and put them all in the Temple of *Mars*. *Plutarch* adds, " That King *Numa* foretold Wonders as to that " Buckler, which he ſaid he had learned from *Egeria* and " the *Muſes*. This *Ancilium*, ſaid he, was ſent for the " Preſervation of the City, and deſigned to be kept with " eleven others of the ſame Figure, and of the ſame Size; " that the Difficulty of knowing it might prevent its being " ſtolen away. *Manarius* was he who forged the Shields, " and had no other Recompence for his Labour, but the " Glory of the Workmanſhip " To conclude the Ceremony of carrying theſe Shields in the public Feſtivals, was performed in this manner; they were removed from their Place, and the *Salii* carried them in Proceſſion through the City, leaping, dancing and ſinging Verſes that had Relation to the Solemnity: The Feſtival laſted thirteen Days,

and began on the Calends of *March*, *Mars's* Month; during that whole Time no Affair of great Conſequence was allowed to be done, ſuch as marrying, taking a Journey, or a military Expedition: Which Cuſtom was religiously obſerved in the moſt early Times; but afterwards it was ſomewhat abated.

Q. Who were Contemporaries with *Mars*?

A. *Mars* lived in the Year of the World 2551, before Chriſt 1449 Years, to which add 1750, makes 3199 Years ſince his Time. That *Mars*, who killed *Allirretius*, the Son of *Neptune*, for ravishing *Allic*, his Daughter, I have according to the Chronicle of *Saros*, which puts him 1560 Years before Chriſt, to which add 1750, makes 3310 Years ſince. If we take *Mars* of *Brutus*, or *Nimrod*, he lived in the Year of the World 1878, before Chriſt 2122, to which add 1750, makes in all 3872. *Mars* taken for *Nimrod*, his Contemporaries were, *Terah*, *Abraham's* Father; *Misraim*, called, Gen. xii. *Pharaoh*, King of *Egypt*; *Aſhur*, King of *Aſſyria*; *Tuiſco*, King of *Germany*; ſaid to be one of *Noah's* Sons; *Gomer* plants Colonies in *Italy*; *Tubal*, King of *Spain*; *Miſſech*, King of *Gaul*. If we take *Mars* for the Son of *Jupiter*, his Contemporaries were, *Othniel* ruled the *Iſraelites*; *Amnophis*, King of *Egypt*; *Panyas*, King of *Babylon*; *Eurotas*, King of *Lacedæmon*; *Jupiter*, King of *Crete*; and *Chiron* his younger Brother, an excellent Phyſician. No Poets, no Hiſtorians at this Time.

Q. Who was *Bellona*, and how came ſhe to be made a Goddeſs?

A. As *Mars* was the God, ſo *Bellona* was the Goddeſs of War, which is the Reaſon that I did not put her in the Letter *B*, but in this Place. I have already ſaid, that *Bellona*, whom the *Greeks* named *Enyo*, was ſometimes confounded with *Pallas*; however, in the better Authors of Mythology, they were often diſtinguiſhed from one another: Accordingly *Hefiod* calls *Bellona* the Daughter of *Chocys* and *Cete*, which was never ſaid of *Minerva*. *Varro* adds, that ſhe was the Siſter of *Mars*, and that ſhe was antiently named *Duelliona*; ſome Authors make her his Wife. The Poets vied with one another in painting her as a warlike Divinity, who prepared the Chariot and Horſes

Horses of *Mars*, when he set out for War, as may be seen in *Statius*; according to *Virgil*, this Goddess armed with a Whip, animated Warriors to the Battle.

*Et scissa gaudens vadit Disrordia palla,
Quam cum sanguine sequitur Bellona flagello.*

Or, in *Lucan's* Style,

Sanguineum veluti quatens Bellona flagellum.

She was represented further by *Silius Italicus* in his *Bucis*, Lib. v. V. 221. with her Hair dishevelled, holding a Torch in her Hand.

*Ipsa facem quatens, ac flammam sanguine multo,
Sparsa comam, medias acies Bellona pererrat.*

Bellona had a Temple at *Rome*, in the ninth Region, near the *Porta Carmentalis*; and in that Temple the Senate gave Audience to the Embassadors, who were not allowed to enter the City, as also to Generals who returned from War. At the Gate was a small Column called the *Warlike Column*, against which, they threw a Spear whenever they declared War. *Servius* says, this Goddess had her Rank among the Gods who were called *Common*, and was reckoned equal in Power to *Mars* the God of War. The Priests of *Bellona* called *Bellonarii*, received their Priesthood by Incisions, that were made upon their Thighs; the Blood whereof, they received in the Palms of their Hands, as we learn from *Tertullian*: But *Eleanus Lamprius*, in the Life of *Commodus*, ch. 9. tells us this Incision was made in the Arm: *Bellona servientes vere exsecare brachium præcepit, studio crudelitatis*. These poor Wretches, after having thus drawn the Blood from themselves by these cruel Incisions, made a Sacrifice of it to the Goddess. This Cruelty in latter Times, however, was only counterfeited: These Priests were *Fanatics*, who in their Fits of Enthusiasm, predicted the Taking of Towns, the Defeat of Enemies, and boded nothing but Blood and Havock; which makes *Juvenal* say,

*Sed ut Fanaticus caestros
Percussus, Bellona, tua divinitate, &c.*

The Worship of *Bellona*, tho' consecrated at *Rome*, was
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yet more ſo at *Comana*: There were two principal Cities of that Name, where ſhe was honoured with a peculiar Worſhip. *Bellona* is repreſented upon ſome Monuments, and upon the Medals of the *Brutians*, together with *Mars*, armed with a Pike and Buckler; but it is very difficult to diſtinguiſh her from *Pallas*.

Q. Who was *Minos*, and how came he to be made a God?

A. *Jupiter*, or rather *Aſterius*, having raviſhed *Europa*, *Agenor's* Daughter, and conveyed her to the Iſland of *Crete*, where he reigned, ſhe had by him three Sons, *Minos*, *Sarpedon* and *Radamanthus*: After the Death of *Aſterius*, *Minos* aſcended the Throne, and having the peaceful Poſſeſſion of the Kingdom, married *Itbone* the Daughter of *Liſtius*, by whom he had two Children, *Jycaſtus*, who ſucceeded him, and *Acacallide*, who, according to *Diodorus*, Books iv. and v. was married to *Apollio*, that is, probably, either to one of his Priests, or to a Prince, who, on Account of his Taſte for the Sciences, or for Muſick, had acquired the Name of that God. The Iſland of *Crete*, little known before the Reign of the King we are now ſpeaking of, became then very famous; *Minos*, having governed his People with great Lenity and Juſtice, and having built ſeveral Cities, among which is reckoned that of *Apollonia*, which *Cidor*, his Grandſon, afterwards embellished, and gave it the Name of *Cidonia*. But nothing ſo much diſtinguiſhes *Minos*, as the Laws he gave the *Cretans*, ſince they have always made him be reckoned one of the greateſt Legiſlators of Antiquity. To give the greater Authority to his Laws, he retired into a Cave in *Crete*, where he feigned that *Jupiter* his Father dictated them to him; and every Time he returned from hence, as we learn from *Nicolas of Damas*, he delivered ſome new Law: This is what makes *Homer* give him the Title of *Jupiter's* Diſciple, *Διὸς μαθητὴς ὁ ἀρχηγός*, which is thus expreſſed by *Horace*, *Ode 4. de Arte Poetica*, *circumſcribit Minos admiſſus*. All the other Legiſlators have taken the ſame Way to gain Authority to their Laws: *Mineos*, King of *Egypt*, attributed his to *Mercim*, or *Teutates*; *Zalmoxis*, the *Thracian* Legiſlator, to the Goddeſs *Peſta*; *Zoroaſtres*, to his Genius; *Numa Pompilius*, to the

the Nymph *Egeria*, whom he consulted in the Forest of *Aricia*; *Pythagoras* gave out, that he went down to the Kingdom of *Pluto*; *Epimenides* again, that he had slept fifty Years in a Cave in the Island of *Crete*; and undoubtedly all of them, after *Moses*, who had received the Tables of the Law upon Mount *Sinai*, with such Pomp and Solemnity, that the Tradition thereof had spread among all Nations. *Maximus Tyrius* is of Opinion, that this Cave, into which *Minos* retired, was in Mount *Ida*. *Strabo*, after *Ephorus*, will have it, that *Minos* dwelt nine Years in Retirement in the Cave, and that it was afterwards called *Jupiter's Cave*. All Antiquity has always had a high Esteem for the Laws of *Minos*: *Plato*, *Aristotle*, *Diodorus*, *Pausanius*, *Plutarch*, and several others, have very much enlarged upon this Subject; and I should never have done, were I to quote here the Testimonies of those Authors; I shall only say, that *Lycurgus* travelled on purpose to *Crete*, there to collect *Minos's* Laws, and gave them to the *Lacedemonians*. *Josephus*, as great a Lover as he was of his own Nation, has owned that, *Minos* is the only one among the Antients, who deserved to be compared to *Moses*. According to that learned Prelate *Hectius*, *Minos* is the same with *Moses*; and here is the Parallel that runs between them; *Moses* and *Minos* lived much about the same Time. *Diodorus* gives *Minos* to Wife *Itbone*, whose Name, in the *Chaldaic* Language, signifies *Antient*, only to denote, that this Prince is of very great Antiquity. The Mother of the *Cretan* Prince, is said to have come from *Phœnicia*, only because the Parents of the *Jewish* Legislator were Natives thereof. The former is made to have reigned in *Crete*, because the latter led the *Israelites* into *Palestine*, the People whereof were sometimes named *Cretans*, as *Bochart* remarks after the Septuagint. *Minos* had no other Brother but *Rhadamanthus*, for *Sarpedon* was the Son of *Laodamia*, and Grandson of *Bellerophon*; *Moses* in like Manner had but one Brother, *Aaron*. *Diodorus* gives the Lawgiver of *Crete* but two Children; the Lawgiver of the *Jews* had just the same Number. The former professed to have received his Laws from *Jupiter*; God had given his to the latter. The one had Intercourse with the fabulous God in the Caves of Mount *Ida*; the other

with the God of *Abraham* and *Jacob* upon Mount *Sinci*. *Homer* gives *Minos* only the Honour of having had *Jupiter* for his Master; God discovered himself only to *Moses*, and he was the sole Depositary of his Commands. *Moses* employed *Aaron* to put them in Execution, as *Minos* did *Rhadamanthus*. The *Cretan* Prince was accounted the King of the Sea, only because the *Hebrew* Lawgiver commanded the Waters of the *Red Sea* to retire. The former was considered as the chief Judge of Hell, deciding what Differences arose between the other two, only because the latter established a Council to ease him of the Burden of lesser Affairs, reserving to himself the Cognizance of Causes of great Importance. But, with all due Respect to the Erudition of this learned Prelate, the Testimony of Antiquity is too decisive, to make us acknowledge another *Minos* than the *Jewish* Lawgiver; and, without entering into a critical Examination of this Parallel, which I have even softened a great deal, there are many Strokes that will not convince a Sceptic. *Minos*, a King, who had been so just in his Life-time, must needs have been honoured after his Death. Accordingly the Poets, whose Province it was to dispose of the Employments of the other World, established him Judge of *But*'s Supreme Court in Hell. In the System of the poetical Hell, the *Greeks* had borrowed their Conceptions thereof from the *Egyptians*; and that in appointing Judges there, after the Example of that antient People, they had singled out those from among their great Men, who had lived with the most unblemished Integrity; of which Number, they had found none who better deserved that Honour than *Minos*, *Eacus*, and *Rhadamanthus*. They afterwards divided their Functions: *Eacus*, according to *Plato*, judged the *Europeans*, *Rhadamanthus*, who had left *Crete*, and fixed his Residence in *Asia*, had the *Asiatics* for his Lot; among whom were also comprehended the *Africans*; and *Minos*, as the chief President of the infernal Court, decided the Differences that arose between the two Judges. All the Poets are agreed in this Superiority of *Minos* over his Collegues. It is not easy to fix the Date of *Minos*. If we consult the *Arundel* Marbles, where his *Era* is a little defaced, we shall there find, that this Prince reigned in the Time of *Pandion*, the first King of *Athens*,

Athens, which is said to fall in the Year before Christ, 1452. And what serves for a Confirmation of this Date; the Marbles join the Reign of *Minos* with the Invention of Iron by the *Idei Daelyli*; when upon the burning of the Woods of Mount *Ida*; they observed the Flowing of that Metal by the Fire; an Event which; according to an antient Chronologist; cited by *St. Clement of Alexandria*, *Strom.* Book i. falls in the Year of the World 2743, to which add 1750, makes 4493 Years since *Minos's* Time. *Minos*, after having governed his Subjects with a gentle Sway, died in *Crete*; and, being interred there, had this Epitaph upon his Tomb, ΜΙΝΟΣ ΤΟΥ ΔΙΟΣ ΤΑΦΟΣ: *Minos F. Jovis Sepulchrum.* *Minos* the First, lived in the Year of the World 2550. before Christ 1450, to which add 1750, makes 3200 Years.

Q. Who were Contemporaries with *Minos*?

A. Since his Time, *Ehud* the Benjamite ruled the *Israelites*; *Amenophthes*, King of *Egypt*; *Adalger*, King of *Germany*; *Polydorus*, King of *Thebes*; *Prætus*, King of *Argos*; *Laomedon*, King of *Sicyon*; *Bellerophon*, King of *Corinth*; *Tros*, King of *Troy*; *Jupiter*, King of *Crete*; and *Chiron*, his younger Brother, an excellent Physician, who taught *Æsculapius* Physic, *Apollo* Music, *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. How came *Modesty* to be made a Goddess?

A. *Modesty* is a Virtue too essential to the Fair Sex, not to have been ordered into a Divinity. History therefore informs, that the *Romans* worshipped her under the Name of *Pudicitia*; and this Goddess had Temples in their City, and Altars whereon Sacrifices were offered to her. But, as if the Great were to have other Gods than the Populace, there was a Distinction at *Rome* between the Chastity of the Patrician Ladies, and that of the Plebeians. The Origin of this Distinction is pretty singular. Thus we have it related by *Titus Livius*, Book lx. ch. 25. *Virginitas*, of a Patrician Family, having married a Plebeian, named *Kolumnius*, who was afterwards Consul; her Sister, looking upon this Match to be unworthy her Name, having joined with the other Matrons, would no longer suffer her to partake in the Mysteries of the

Goddeſs of *Chafity*; but drives her out of the Temple. *Virginia*, ſtung with this Affront, got a Chapel raiſed in the Long-ſtreet, the ſame where the Goddeſs's Temple was, from which ſhe was excluded; and ſhe dedicated it to the *Chafity* of the Plebeian Ladies; where the Wives, who were not of the Senatorian Order, convened from that Time to offer Sacrifice to that Goddeſs. *Chafity* was represented under the Figure of a Woman veiled, or ſeeming to join her Right-hand, or Fore-finger to her Face, to ſignify that ſhe has no Reaſon to bluſh.

Q. Who was the *Muſes*, and how came they to be made Goddeſſes?

A. As the *Muſes* were famous, and very much honoured in the Country of *Macedonia*, which was antiently called *Pieria*, long before their Worſhip was known upon Mount *Helicon* and *Parnasus*, it is very probable, that this is the Country whence they derived their Original. *Clio*, the firſt of the *Muſes*, who derives her Name from Glory, or Renown, holds a Lute in one Hand, and in the other a *Plectrum*, or *Quil*: She is believed to be the Inventreſs of the Lute. *Enterpe*, ſo called becauſe ſhe generally imports Joy, has a Maſk in her Left-hand, and a Club in her Right. She had invented a Tragedy, which is intimated by her Maſk: Her double Face, which we find on one Medal, is no where elſe to be obſerved: She holds *Hercules's* Club, perhaps, becauſe Tragedy represents Heroes, among whom *Hercules* is the moſt illuſtrious. *Thalia*, or the *Flouriſhing Maid*, who invented Comedy, holds alſo a Maſk in her Right-hand, the Medals represent her leaning againſt a Pillar. *Melpomene*, or the *Charming Fair*, is diſtinguiſhed by the *Barbiton*, as *Terpſichore*, that is, the *Jovial*, is by the Flutes which ſhe holds, as well on Medals, as in other Monuments. *Erato*, or the *Lovely*, is not eaſy to be diſtinguiſhed. *Polyhymnia*, ſo called from a Multiplicity of Songs, and not from Faithfulneſs of Memory, as ſome Authors have alledged, is to be ſeen on ſome Medals. She is drawn with a Lyre, as the Inventreſs of Harmony; this is the *Barbiton* which *Horace* gives her. *Urania*, or *Celeſtis*, is the Inventreſs of Aſtronomy, and holds a Globe in her Hand: In Medals this Globe ſtands upon a Tripod. *Calliope*, ſo called

called from the Sweetness, of her Voice, holds a Volume, as Inventress of the Heroic Poem. *Apollo* has been always looked upon by the Poets, as the Patron and Conductor of the *Muses*: And nothing is finer than their Descriptions of the Consorts of *Parnassus*, over which that God presided, and where they sung in Strains that charmed both Gods and Men. But they are not content with giving them *Apollo* for their Conductor: *Hercules* too had the same Title; and hence the Name given him of *Musagetes*. The Name of *Carmenæ* was given them, according to *Festus*, *Macrobius*, and *Servius*, from the Word *Cano*, because their principal Work was to celebrate the Actions of the Gods and Heroes. They were called *Heliconiades*, from a Mountain in *Boetia*, named *Helicon*, which *Otus* and *Ephialtes*, the Sons of *Aloeus*, consecrated to the *Muses*; and not from a Hill of the same Name, adjoining to Mount *Parnassus*, as most Grammarians have thought. Some Authors, however, are of Opinion, that this Name came neither from one nor other of these Mountains, but from a musical Instrument, also called *Helicon*; whercof *Ptolemy* makes mention. The Name of *Parnassodes*, given them likewise by the Poets, comes from Mount *Parnassus* in *Phocis*, which they were said commonly to frequent. That of *Ionides*, is derived from the Mountains in *Boetia*, called the *Ionian* Mountains, whence the Province itself was often called *Ionis*. From *Thebes*, a Town in *Boetia*, they were denominated *Thebesades*: And *Castalides*, from the Name of the Fountain of *Castalia*, which was at the Foot of Mount *Parnassus*. Though the *Muses* received divine Honours, and their Worship was celebrated in most Places in *Greece* and *Macedonia*, where Sacrifices were offered to them, yet no Body so highly adored them as the Poets, who, in Imitation of *Hesiod*, *Homer* and *Virgil*, seldom fail to invoke them at the Beginning of their Poems as Goddesses, capable of inspiring them with that Enthusiasm which is so essential to their Art. They were named *Citharistæ*, from Mount *Citharon*: *Pierides*, or *Pierææ*, from Mount *Pieræ*, according to *Festus*, or according to *Stephanus*, from the Name of a City, or from that Part of *Macedonia* called *Pieris*. The Name of *Pegetides* and *Hippocrenææ* were given them from the Fountain which

which *Pegasus* made spring out of the Earth with a Blow of his Foot: It is also, from the Name of the same Fountain, that they were frequently called *Aganippides*; because that Fountain was called *Aganippic* and *Hippucrene*.

Q. Who were Contemporaries with the *Muses*?

A. We see that from the Beginning of Idolatry, Mankind have worshipped the Shadow for the Substance, the Creature for the Creator, who is God blessed for ever! I am therefore of the Opinion, that the *Muses* were no real Persons; as we have several Passions, and our Thoughts are employed upon many Subjects: The Heathens worshipped the Gifts instead of the Giver, which reduced them to the Number of nine *Muses*. That this was very antient we learn from *Homer*, the first of all the Poets who lived in the Year of the World 3203. I have followed, in my Calculations of the Gods and Goddesses, *Francis Tullent's View of the Universal History of the World*, his chronological Tables, which are the fullest, and done upon the best Plan that I ever saw of that Kind. He makes no Mention of any of the *Muses*; I therefore think that they never had any other Existence in the World, but in the Brains and Imaginations of Men and Women.

Q. How came *Næmia* to be made a Goddess?

A. *Næmia*, the Goddess of Funerals, had a Worship established, and History makes Mention of a Chapel which she had at *Rome*, without the Walls of the City. It was especially at the Funerals of old Men, if we may believe *Varron*, whose Testimony is quoted by *St. Augustin*, in his Book v. of his *City of God*, he says, that double Honours were paid to this Goddess; and from the same Divinity were derived the Names of those mournful Ditties that were sung at Funerals. This Goddess, in short, who is little known but from *Arnobius*, the only Antient of those whose Writings are extant, that speaks of her, was never employed but in the Agonies of the Patient; then it was they began to invoke her.

Q. Why was *Death* made a God?

A. As we have observed from *Horace*, that Sleep was the

the Brother of *Death*, which is itself the deep eternal *Sleep*, we shall add here a Word or two upon that Divinity, for the *Greeks* reckoned *Death* among their Gods. Their Poets, as well as the *Latins*, and *Virgil* among others, *Aeneid*, Book ii. gives him that Title. We know nothing about the Worship that was paid him; we only learn, that the *Lacedemonians* honoured him as a Divinity, and had, as *Pausanias* in his *Laconics* tells us, one of his Statues near that of his Brother *Sleep*.

Q. Who were the *Nymphs* and how came they to be worshipped as Gods and Goddesses?

A. The *Nymphs* in general were among the *Pagan*, the Gods of the Mountains, Woods, Fountains and Rivers; for which Reason they got several Names. Those whose Abode was on the dry Land had the Name of *Nymphs* in general. The Guardians of the Rivers and Fountains were called *Naiads*. Those who inhabited the Pools and Marshes were called *Limniades*. Those who resided over the Groves, *Napeæ*. Those who delighted in the Woods, *Dryads*, or *Hamodryads*, if they were attached to some particular Tree; and those last lived and died with the Tree. Such as were over the Mountains were named *Oreades*: And those, in short, who dwelt in the Sea, *Nerieds*. A Kind of Sacrifice was wont to be offered them of Milk, Oil, and Honey, and sometimes the Sacrifice was a Goat.

It is not easy to say, what was the Original of these Fables that have been delivered about *Nymphs*; for there is no Possibility of making all that the Poets say of them mere Allegory. I can never persuade myself, that they meant no more by these Symbols, than to give us the Idea of the Properties of Water and fluid Bodies, which are the Principals of the Generation of Trees and Plants, and all because the Word *Nymph* comes perhaps from *Lympha*, which signifies Water; nor can I believe this to be *Hesiod's* Reason for making them spring out of the Sea-foam like *Venus*; and of their being called the Mothers of the Rivers, the Daughters of the watery Element, or of the Ocean, and the rest. Therefore, I take the Idea of *Nymphs* to have come from an antient Opinion, that the Souls of the Dead wandered about the Tombs where their Bodies were interred, or in the Places which they had frequented

frequented during their Abode in this World. This is the Sentiment of *Porphyrus*; and what confirms this Opinion is, that the Stars and highest Part of the Universe were believed to be so many animated Beings; and this Notion was afterwards extended to the Earth, the Groves, the Mountains, the Rivers, to all which tutelar Divinities were assigned. This is the Original of those Divinities; but it must be owned, that in later Ages Women of all Sorts, from the Lady of Distinction to the simple Shepherdess, who had been in any Adventure, were denominated *Nymphs*. Thus our Poets, faithful Copiers of the Antients, frequently give the Name *Nymph* to the illustrious Women who enter into the Subjects of their Poems. I shall therefore subjoin a List of the *Nymphs* and *Naiads*. Their Names in an alphabetical Order are these:

<i>Acasta,</i>	<i>Corabise,</i>	<i>Halia,</i>	<i>Neso,</i>
<i>Adma,</i>	<i>Creseis,</i>	<i>Hippo,</i>	<i>Nisaea,</i>
<i>Egeria,</i>	<i>Cydippe,</i>	<i>Hycele,</i>	<i>Nisa,</i>
<i>Egle,</i>	<i>Cymodusa,</i>	<i>Jaera,</i>	<i>Ocyrae,</i>
<i>Agatete,</i>	<i>Cymothoe,</i>	<i>Janira,</i>	<i>Opis,</i>
<i>Agave,</i>	<i>Deiopeia,</i>	<i>Janthe,</i>	<i>Orythya,</i>
<i>Amathia,</i>	<i>Dianaste,</i>	<i>Idothæa,</i>	<i>Panope,</i>
<i>Amphithoe,</i>	<i>Dione,</i>	<i>Idyia,</i>	<i>Panopea,</i>
<i>Amphinome,</i>	<i>Doris,</i>	<i>Laodice,</i>	<i>Pasithoe,</i>
<i>Amphitas,</i>	<i>Dosithæa,</i>	<i>Lara,</i>	<i>Peloris,</i>
<i>Amphyro,</i>	<i>Daxo,</i>	<i>Loonthodone,</i>	<i>Persa,</i>
<i>Arethusa,</i>	<i>Drymo,</i>	<i>Ligea,</i>	<i>Perseis,</i>
<i>Asia,</i>	<i>Dynamne,</i>	<i>Limmeria,</i>	<i>Petrea,</i>
<i>Atte,</i>	<i>Electra,</i>	<i>Lyceste,</i>	<i>Pherusa,</i>
<i>Beroe,</i>	<i>Ephyre,</i>	<i>Lycorias,</i>	<i>Pholoe,</i>
<i>Calianasto,</i>	<i>Erece,</i>	<i>Marcia,</i>	<i>Phyllidoe,</i>
<i>Calliroe,</i>	<i>Eudore,</i>	<i>Melantho,</i>	<i>Pitho,</i>
<i>Calypsa,</i>	<i>Europa,</i>	<i>Melite,</i>	<i>Plexaura,</i>
<i>Casinaria,</i>	<i>Eurybia,</i>	<i>Meloboris,</i>	<i>Plione,</i>
<i>Cerceis,</i>	<i>Eurymene,</i>	<i>Mernnesthe,</i>	<i>Polydora,</i>
<i>Clio,</i>	<i>Galatæa,</i>	<i>Metis,</i>	<i>Proto,</i>
<i>Clotho,</i>	<i>Galaxceura,</i>	<i>Minestra,</i>	<i>Prymno,</i>
<i>Clymene,</i>	<i>Glaucis,</i>	<i>Menopene,</i>	<i>Rhodea,</i>
<i>Elytia,</i>		<i>Memeritis,</i>	<i>Sagaritis,</i>
			<i>Sangaris,</i>

Sangaris,	Thalia,	Thyia,	Thyra,
Spio,	Thera,	Thyolla,	Urania,
Styx,	Thespiea,	Thisbe,	Xanto,
Syrinx,	Thetis,	Thorebia,	Zeuxo,
Talassia,	Thoe,	Thyche,	Zexo,

We may remark by the Bye, that some of these *Nymphs* are named twice, according to the different Manner, in which the Poets, from *Berger*, has taken this List, pronounced their Names; and of others, we may observe, are the same with some of the *Muses*.

Q. Who were Contemporaries with the *Nereids* and *Nymphs*?

A. The first, as *Hesiod* says, were the Daughters of *Nereus* and *Doris*, and he names fifty of them. *Homer* reckons thirty two only; but, allowing it to be true, they lived in the Time with their Father, and of Consequence had the same Contemporaries.

As to the *Nymphs*, I said, that it was an antient Opinion, that the Souls of the Dead wandered about the Tombs where the Bodies were interred, or in Places where they frequented during their Abode in this World. In latter Ages, Women of all Sorts, from the Lady of Distinction to the simple Shepherdess, who were handsome, beautiful, and had been in any Adventure, were denominated *Nymphs*; whose Names with these of the *Naiads*, I have given an alphabetical List, which is all that can be done for the Benefit of my Readers.

Since, by *Berger's* List, some of them have the same Names with some of the *Muses*, I may freely say, that some of them never had any real Existence, but in the Brains and Imaginations of the Poets. In latter Ages, when every Lady of Distinction, and Shepherdess of Beauty and Wit, got the Name *Nymph*, they were real Persons, and lived in the World. It is therefore impossible for me to give an Account of their Parents, and when they lived.

Q. Who was *Nereus*, and how came he to be made a God?

A. *Nereus*, whom all the Antients reckon among the Sea-

Sea Gods, was, according to *Hesiod*, the Son of *Oceanus* and *Tethys*. *Appollodorus* gives him *Oceanus* for his Father, and *Terra* for his Mother; and other Mythologists make him the Son of *Neptune*. *Hesiod* highly celebrates this *Nereus*, who was, according to him, a mild and peaceful old Man, a Lover of Justice, and Moderation. The Antients have inquired, as well as the Author of the Hymn, which is ascribed to *Orpheus*, have run out upon the Praise of this Sea God. *John* the Deacon gives a Reason for it, as ridiculous as false; it is, says he, because Seamen, who have always present Death before their Eyes, are commonly good People; but unluckily, it is quite the contrary. The good Deacon, as *M. le Clerc* remarks, had never seen either Seamen or Sailors, and speaks of them just as we do of the Inhabitants of the Moon. That learned Critic therefore has Recourse to the *Phenician* Language, in which the Words, *Nabar*, *Noae*, whence the Names of *Nereus* was derived, signify *to shine, to give Light*, which, as it relates to Man, imports *to know, to have Understanding, to be wise*. Be that as it will, all agree with *Hesiod*, that he married his Sister *Doris*. All Antiquity agrees, that *Nereus* excelled in the Art of Prediction: He foretold *Paris* the War, which the Rape of *Helen* would bring upon his Country, and he informed *Hercules* where to find the Golden Apples, that *Eurystheus* ordered him to go in Quest of. He attempted, it is said, to transform himself into various Shapes, that he might not be obliged to make that Discovery to the *Grecian* Prince; but he held him fast till he returned to his pristine Form. We learn from *Appollodorus*, that *Nereus* commonly resided in the *Egean* Sea, where he was incircled with *Nereids*, who diverted him with their Songs and Dances. Accordingly, *Pausanias* takes the old Man who was worshipped by the *Gytbeatcs*, and who, according to them, had his Palace in the Sea, to have been no other but *Nereus*, and cites in Proof of it these Verses of *Homer*,

*Ye Sisters Nereids! to your Deep's descend
Haste, and our Father's sacred Seat attend.*

POPE, *Iliad*, xviij. v. 177.

It is evident, that there is a great deal of Physiology intermixed with this Fable, the Poets having frequently taken

taken *Nereus* for the Water itſelf, as his Name imports *Heſychia*; accordingly derives it from *αἰὼς*, which ſignifies *Flowing*; I am, however, of Opinion, that the Ground of this Fable exhibits to us ſome antient Prince of this Name, who became famous by Sea, and improved Navigation ſo much, that People came from all Parts to conſult him in dangerous Voyages; theſe pretended Metamorphoſes, and the various Shapes which he aſſumed to get rid of theſe who came to conſult him, are but ſo many Symbols, ſignifying, that he was crafty and artful, wiſe and prudent, like *Proteus*.

Q. Who were Contemporaries with *Nereus*?

A. Since *Nereus* foretold *Paris*, King of *Troy*, the War which the Rape of *Helen* would bring upon his Country, he was of Conſequence Contemporary with him, who lived in the Year of the World 2711, before Chriſt 1289, to which add 1750, makes 3059 Years ſince his Time. Thoſe who lived at that Time, were *Abimelech*, who ruled over the *Iſraelites*; *Belus*, King of *Babylon*; *Jaſon*, the *Athenian*; *Pliſthenes*, King of *Argos*; *Caſtor* and *Pollux*, of *Lacedæmon*; *Evander*, came from *Arcadia* to *Italy*; *Erithrus*, a *Tyrian*, King of *Spain*; *Brenner*, King of *Germany*. No Poets, no Hiſtorians at this Time.

Q. Who are the *Nereides*, and what is ſaid of them?

A. All agree with *Heſiod*, that *Nereus* married his Siſter *Doris*, and that he had by her the fifty *Nereids*, whoſe Names were theſe, *Proto*, *Ecrate*, *Sao*, *Amphitrite*, *Eudore*, *Thetis*, *Galeus*, *Glauco*, *Cymothoe*, *Speco*, *Thalia*, *Melite*, *Eulemene*, *Agave*, *Pasithea*, *Erato*, *Eunice*, *Doto*, *Pheruſa*, *Dynamene*, *Nefſa*, *Acteta*, *Protomedea*, *Doris*, *Panope*, *Gaſtea*, *Hippothoe*, *Hipponoe*, *Cymodoce*, *Cymatologe*, *Amphitrite*, *Cymo*, *Etone*, *Halimede*, *Glauconome*, *Pontoporia*, *Liagora*, *Evagore*, *Laomedea*, *Polynome*, *Antonome*, *Lyſinuffa*, *Evadne*, *Pſamathe*, *Menippe*, *Nyſo*, *Eupempe*, *Themisto*, *Pro-noe*, *Nemefis*. In this Liſt, taken from *Heſiod*, *Amphitrite* occurs twice, there being two *Nereids* of that Name, which differ only in Quantity. *Homer* gives their Names with ſome Variation, and reckons only thirty two of them; the reſt, ſays he, having remained in the Bottom of the Sea, *Glauce*, *Thalia*, *Cymodoce*, *Niſſea*, *Spio*, *Thoa*, *Helia*, *Cymothoa*, *Actea*, *Limnoria*, *Melita*, *Iera*, *Amphithoe*, *Agave*,

gave, *Doto, Proto, Pherusa, Dynatene, Dexamene, Amphinome, Calianira, Doris, Panope, Galatæ, Nemertis, Apsudes, Callianesse, Clymene, Ianra, Ianessa, Mære, Oribyta, Amathia*. These Names, in short, almost all derived from the *Greek*, agree perfectly to Divinities of the Sea, since they express the Waves, the Billows, the Tempests, the Calms, the Rocks, the Ports, &c.

Q, How came *Neptune* to be made a God?

A. He was, according to *Hesiod* in his *Theogony*, the Son of *Saturn* and *Rhea*, and Brother of *Jupiter* and *Pluto*. *Rhea*, having hid him in order to evade *Saturn*'s Cruelty, gave out, that she was delivered of a Colt, which the God swallowed, as he had done her other Children. As he was the first, according to *Diodorus*, Book v. who embarked upon the Sea with a naval Army, he was intitled to the Empire thereof; and *Saturn*, his Father, having given him all Power over that Element, he was considered afterwards as the God of it; and this is also what makes the Mariners, according to the same Author, address to him their Vows and Sacrifices; or, which amounts to the same Thing, in the Division which the three Brothers made of the Empire of the *Titans*, *Neptune* had for his Lot the Sea, the Islands, and all the Places that are adjoining to them. *Lactantius*, who had read *Euhemerus*'s History, by his *Divine Institutions*, Book i. chap. 2. expressly says so. *Jupiter imperium Neptuno Maris, ut insulis omnibus, & quae secundum Mare loca sunt, omnibus regnaret*. Which however, as *M. le Clerc* remarks, is only to be understood of the *Mediterranean Sea*; the Ocean then being so little known, that they durst hardly venture upon it; *Neptune* signalized himself very much by Sea, even in his Father *Saturn*'s Life-time; who, as we have it in *Diodorus Siculus*, Book v. had given him the Command of his Fleet; he was always careful to check the Enterprizes of the *Titan* Princes, hindered them from settling in some Islands as they designed; and when *Jupiter* his Brother, whom he served always with very great fidelity, and forced his Enemies to retire to the Western Coasts, he met them up therein so closely, that they never could get out; which gave rise to the Fable of his having

having kept the *Titans* imprisoned in Hell, and hindered them from getting out

I doubt not but *Neptune* also distinguished himself by Sea, no less by the Establishment of Commerce, than by his Victories. It is probable that there were Merchant Ships that had traded in his Time upon the Coast of *Africa*, to which he was a good Protection. In a Word, this Prince, according to *Lactantius*, Book i. ch. 2. was *Jupiter's* Admiral, and the Superintendant of the Seas, such as *Marc Antony* was by Order of the Senate; *Cujus Regnum tale fuisse dicemus, quale Marci Antonii fuit in finituras illud imperium, cui totius orae maritimae potestatem Senatus decreverat.* This is what gives the Antients a Handle to look upon this Prince as God of the Sea, to speak of him only under this Idea, to consecrate Temples and Altars to him, to supplicate his Favour by Prayers and Sacrifices.

It is not to be doubted, that the Name of *Neptune* was given to most of the unknown Princes, who came by Sea, and settled in some new Country, or who reigned over Islands, or who signalized themselves by their maritime Victories, or by the Establishment of Commerce. This Name was even extended, if we may believe *Aulus Gellius*, to those who had as much Sternness and Ferocity as Valour. *Præstantissimas Virtute, &c. Jovis Filios poetas appellaverunt: feracissimos & immanes tanquam à Mari genitos, Neptuni Filios dixere Cyclopes & Syrenæ, & Lestrigones.* Lib. xv. cap. 21. or like *Cercyon*, the *Cyclops*, &c. Hence so many *Neptune's*, the many Wives and Mistresses, and the numerous Off-spring they gave to this God; the Metamorphoses laid to his Charge. *Vossius de Idolatria*, has taken the Trouble to unmask some of those *Neptune's*, and to determine the Time when they lived. He who had by *Libya*, *Belus* and *Agner*, was some Egyptian Prince, who lived Years before Christ 1483, to which add 1750, makes 3233 Years since his Time. He had probably distinguished himself by Sea, and at the same Time, by his Application to the Method of Breaking of Horses. He who by *Alcyone*, the Daughter of *Danaus*, had *Alcyonides*, the Father of *Palamedes*, lived about the Time of that Prince. It is not unlikely, by the By, to relate his Ad-

venture. They tell us that *Danaus*, having sent his Daughter to draw Water for offering a Sacrifice, a Satyr attempted Violence upon her, (see *Philostratus's* Fable of *Neptune* and *Anymone*), the frightened Princess implored *Neptune's* Aid; the God relieved her, and put the Satyr to Flight: But he himself offered the same Insult to her, which she had just escaped by his Means. It is probable, that this Adventure, which happened near one of *Neptune's* Temples, in the Neighbourhood of *Argos*, where *Danaus*, who came from *Egypt*, was going to offer Sacrifice, refers to some Priest of that God. He who was the Father of the famous *Cercyon*, whom *Theseus* slew, lived a little before the Conquest of the *Argonauts*. He who by *Tyro*, the Daughter of *Salmonus*, had *Pelias*, lived about the same Time. He who passed for the Father of *Theseus*, was *Egeus*, King of *Athens*, who had a Mind to conceal his Marriage with *Ethra*, the Daughter of *Pitheus*. He, in fine, who is the Subject of this Article, and whose History is full of the Adventures of all the rest, lived in the Time of *Isaac*, a little before the Death of *Abraham*.

The *Scythians*, according to *Herodotus*, had also their *Neptune*, and called him *Thamimasades*; in fine, the first *Neptune* is undoubtedly *Japhet*, or some of his Sons, since this is he to whom the Scripture tells us, the Isles of the Gentiles fell by Lot, *Genesis* x. It is perhaps he of whom *Sanchoiathon* speaks, when he says, *Chryser* invented Floats of Timber, and was the first who sailed, and that for this Reason he was deified after his Death; unless we will understand it of *Noah* himself, who, in this Sense, is the antientest of all the *Neptunes*. But he who distinguished himself most was the Son of *Saturn*, or the *Titan* Prince, whom I have been speaking of.

Antiquity gives several Names to *Neptune*, and as many of them contribute greatly to let us into the Knowledge of this God; it is necessary to insist upon them a little. The Name of *Asphalion*, or of *Asphalean* (for it is found written in this last Manner upon the Medal of the *Rhodians*, which signifies firm, stable, immoveable, and answers to the *Stabilis* of the Roman) was given him, according to *Strabo*, Book ii. upon Occasion of an unknown Island that appeared in the Sea. The *Rhodians*, then very powerful, having landed there, built a Temple in Honour of
Neptune

Neptune Asphalion, and he had very soon several others. If we may credit the antient Scholiast upon *Aristophanes*, there was one of them upon the Cape of *Tenarus* in *Laconia*; and, according to *Pausanias*, in his *Achaïcis*, another near the Port of *Patras*: This Surname, in short, was perfectly agreeable to this God; because, as he was thought to have the Power of shaking the Earth, so he had likewise that of establishing it. *Servius*, upon that Passage, where *Virgil* says of *Neptune*,

*Neptunus muros, magnoque emota tridenti
Fundamenta quatit.*

Which makes *Macrobius*, Satyr 1. Book i. say, that the Gods had often opposite Titles, with Respect to one and the same Thing in their Dependence; and that as *Neptune* had the Name of *Enesichthon*, which denoted his Power to shake the Earth; so he had that of *Asphalion*, to teach us, that he had also Power to establish and support it; accordingly they seldom failed to offer Sacrifices to him in great Storms and Earthquakes.

The *Ionians*, as are told by *Herodotus*, called this God *Helicanian*, and assembled with great Concourse of neighbouring People upon the Promontory of *Mycale*, to offer Sacrifice to him; see Book i. ch. 48. They gave him the Name of King, from the Adventures which he had with *Minerva*, about the Territory of *Trezene*: For *Jupiter* having ordered, that they should have it in common, he took the Name of King thereof, and *Minerva* that of *Polyus*, as we learn from *Pausanias*, in his *Corinthium*, as he took that of *Proclystus*, from another Contest which he had with *Juno*, about the Country of *Argos*. In Resentment that *Jupiter* had adjudged it to that Goddess, he laid all the Country under Water; but *Juno*, having supplicated him to stop the Inundation, he yielded to her Request, and upon this he got the Epithet now mentioned, which signifies *effluere*, to flow out; because he had made the Waters of the Rivers that overflowed the Country to retire. A Temple was also erected to him under this Name. The Surname of *Trident-bearing* has no Difficulty in it, that of *bovatus* was in Allusion to the Noise of the Sea, which resembles the Bellowing of a Bull. For this Reason, say the *Mythologists*, that Animal was sacrificed

Sacrificed to him, and he himself was called *ταυρος*, or *ταυρεος*, and the Festivals that were celebrated in Honour of him, were called *ταυρια*. But the most pompous Epithets were those mentioned by *Pausanias*, in his *Laconica*, *Lord of the Earth*, which was an Inscription on one of his Statues in *Lucania*; and that of *Soter*, or the *Saviour*, which, according to *Herodotus*, Book vii. was given him, probably by some of those who believed he had saved them from some great Danger. In fine, this God had several other Names from the Places where he was peculiarly honoured, as those of *Tenarius*, from the Promontory of that Name in *Lucania*. *Onchestius*, from the City *Onchestus*. *Isthmus*, from the *Isthmus* of *Corinth*, where he had a magnificent Temple, whereof *Pausanias*, in his *Corinthium*, gives the Description. *Heliconius*, from *Helicon*, &c. The *Romans* gave him that of *Consus*, answering to *Hippius*, which we have explained: Hence the Name of the Festivals, called *Consualia*, celebrated in Honour of him, during the *Circensian Games*.

Neptune was one of the most highly adored Gods of the Pagan World: For, besides the *Lybians*, who reckoned him their great Divinity, there were in *Greece*, and *Italy*, especially in the maritime Places, a great Number of Temples raised in Honour of him, as also Festivals, and Games; particularly those of the *Isthmus* of *Corinth*, and those of the *Circus* at *Rome*, were especially consecrated to him under the Name of *Hippius*, one of the Exercises there being Horse-races.

The *Romans* too had so great Veneration for this God, that besides the Festivals, which they celebrated in Honour of him on the first of *July*, and which was appointed to that Day in their Calendar by the Word *D. Neptuni Ludi*, the whole Month of *February* was consecrated to him; either because the half of it was destined among them to Purifications, whence its Name *February*, to *expiare*, or *purify*, was derived; those Purifications being chiefly performed by Water, the Element over which this God presided; or perhaps, to supplicate him to be propitious to the Sailors, previously to their setting out to Sea at the Beginning of Spring; the Singularity in them was, that as *Neptune* was believed to have formed the Earth, *Heaven*, the *Flowers* and *Shrubs*, covered with Flowers,

ceased from all Labour during the Festivals of the Gods, and enjoyed Rest, which none durst disturb.

Besides ordinary Victims; namely, the Horses and the Bull, sacrificed to this God, and the Libations that were in Honour of him, as we are told by *Herodotus*, Book vii. the *Aruspices* offered to him particularly, the Gall of the Victim, the Bitterness of that Entrail having an Affinity with the Sea-water.

Q. Who were Contemporaries with *Neptune*?

A. *Neptune* lived in the Year of the World 2543, before Christ 1457, to which add 1750, makes 3207 Years since his Time. His Contemporaries were, *Othniel*, *Caleb's* Son-in-law, ruled over the *Israelites*; *Amenophis*, King of *Egypt*; *Tutuamos*, King of *Babylon*; *Erechtheus*, King of *Athens*; *Eurotas*, King of *Lacedemon*; *Lynceus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Sisyphus*, King of *Corinth*; *Erichthonius*, King of *Troy*; *Saturn*, King of *Crete*; *Testa*, a *Libyan*, King of *Spain*; *Ingram*, King of *Germany*; *Mantho*, King of *Gaul*; *Chiron*, *Neptune's* younger Brother, an excellent Physician, taught *Æsculapius* Physic, *Apollo* Music, *Hercules* Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. You spoke of *Deucalion's* Deluge, What do you say to that of *Ogyges*?

A. *Ogyges* was not a Native of *Greece*, his very Name alone sufficiently proves him to be a Stranger; but whether he came from *Egypt* or *Phœnicia*, or from the Country of *Amolek*, is more than I am able to determine. He went and settled at *Thebes* in *Bœotia*, named frequently by the Antients *Ogygion Thebes*, and he also reigned over *Attica*. It is under his Reign the Inundation happened, which occasioned great Desolation in the Country, and went by the Name of the Deluge. *Ogyges* married *Thebe*, the Daughter of *Jupiter* and *Iodamia* (see *Pausanias's Attics*) by whom he had two Sons, *Cadmus* and *Elenus*, who built the City *Elenus*, and three Daughters, *Alphomene*, who is said to have nursed *Atinor*, who at that Time appeared upon the Borders of the Lake *Tritonis*; whence *Homæ* has given to that Goddess the Epithet of *Alphomeneia*; the second of these Daughters was called *Lalæ*, who communicated her Name to a Town in *Bœotia*; and the

the third *Thelfinia*. These three Princeffes, after their Death, were worshipped as Divinities, under the Name of the *Praxidican Goddeffes*. See *Pausanias* in his *Attics*.

These two Sons of *Ogyges* reigned, the one in *Boetia*, the other in *Eleufis*: For no Credit is to be given to those, who say, that *Attica* was laid so much under Water by that Deluge, as to continue a long Time uninhabited. *Eusebius* says, it remained desolate 190 Years. Whether *Ogyges* perished or not in the Inundation, is what we cannot positively say.

Among the three Daughters of *Ogyges*, *Alalcomene* was the most celebrated, from the Office she had given her, of being Nurse to *Minerva*, and from the Worship that was paid to her after her Death. She was reckoned the Goddeff who brought Designs to a happy Issue, as is implied in the Word *Praxidice*. To her were offered in Sacrifice the Heads of Animals, as we are told by *Suidas*, on the Word *Praxidice*. *Pausanias*, in his *Laconis*, adds, that *Menelaus*, upon his Return Home from the Siege of *Troy*, erected to her a Statue, as having, by her Assistance, put an End to the War, which he had undertaken for the Recovery of *Helen* his Wife.

Whatever Diversity of Opinions we find as to the *Epoche* of the Deluge of *Ogygis*, I reckon it may be placed towards the Year 1796 before Christ, to which add 1750 makes 3540 Years since *Ogygis*'s Time and the Deluge.

Q. Who were Contemporaries with *Ogygis*?

A. *Ehud*, the *Benjamite*, ruled the *Israclites*; *Tutæus*, King of *Babylon*; *Eumolpus*, King of *Thrace*; *Amyclas*, King of *Lacedæmon*; *Acrisius*, King of *Argos*; *Laomedon*, King of *Sicyon*; *Bellerophon*, King of *Corinth*; *Tros*, King of *Troy*; *Remus*, King of *Spain*; *Adelgar*, King of *Germany*. The great Flood in his Time was the same with *Deucalion*'s, and both of them are disguised by the *Greeks*. No Poets, no Historians at this Time.

Q. How came the Oracle of *Dodona* to be founded?

A. We learn from *Herodotus*, that the Oracle of *Dodona*, the most antient of *Greece*, and that of *Jupiter Hammon* in *Lilyæ*, had the same Original, and both owed their Institution to the *Egyptians*, as all the other Antiquities of *Greece*. Here is the Allegory, under which this Piece of History

History is wrapped up. Two Pigeons, say they, taking Flight from *Thebes* in *Egypt*, one of them came to *Libya*, and the other having flown as far as the Forest of *Dodona*, in *Chama*, a Province of *Epirus*, alighted there, and let the Inhabitants of the Country know, that it was the Will of *Jupiter* to have an Oracle in that Place. This Prodigy astonished those who were Witnesses to it, and the Oracle being founded, there was very soon a great Concourse of Consulters. *Servius* on the third *Æneid*, v. 466. adds, that *Jupiter* had given to his Daughter *Thebe* these two Pigeons, and communicated to them the Gift of Speech. *Herodotus*, who, Book i. judged rightly the Fact which gave Rise to the Institution of the Oracle, was couched under the Fable, has examined into its historical Foundation. *Phenician* Merchants, says this Author, some Time ago carried off two Priestesses of *Thebes*; she who was sold in *Greece*, took up her Residence in the Forrest of *Dodona*, where the *Greeks* came to gather Acorns, their antient Food; there she erected a small Chapel at the Foot of an Oak, in Honour of *Jupiter*, whose Priestess she had been at *Thebes*; and this was the Foundation of the antient Oracle, so famous in succeeding Ages. The same Author subjoins, that the Woman was called the *Pigeon*, because they understood not her Language, but, soon coming to be acquainted with it, they reported, that the Pigeon spoke. *Abbé Sallé*, who takes this Fable to have been built upon the double Meaning of the Word *πελειαι*, which signified Pigeons, in *Attica*, and several other Provinces of *Greece*, while, in the Dialect of *Epirus*, it imported old Women. *Servius*, who fully comprehended the Sense of this Fable, is only mistaken in his Explanation of it, by changing the Appellative *Peleias* into a proper Name. "There was, says he, in the Forrest of *Dadonia*, a Fountain that run with a soft murmuring Noise, at the Foot of an Oak: An old Woman named *Peleias* interpreted this inarticulate Sound, and by Means thereof gave Predictions to those who came to consult her. *Quæ murmura anus nomine Peleias, interpretata hominibus differebat*, *Servius*, *Æn.* iii. v. 466. The double Meaning of the same Word, supplies us with an Answer to the Question, which *Ptolemy Ephesion*, says *Alexander*, proposed to his Master *Aristotle*: Why *Homer* makes the *πελειαι* furnish

nish *Jupiter* with Ambrosia? For the Philosopher might have solved the Question, by saying, the Poet meant by that Word, not Pigeons, but the Priestesses of that God, who prepared the Meat of the Sacrifices that were offered to him.

In antient Times the Oracle of *Dodona*, was given by the Murmuring of the Fountain now mentioned: But afterwards, it seems, they had Recourse to more Formalities, and this was the Artifice they fell upon. They suspended in the Air some brazen Kettles, near a Statue of the same Metal, which was likewise suspended, and held a Lash in its Hand. This Figure, being agitated by the Wind, struck against the Kettle that was next it, which communicating the Motion to the rest, raised a chattering Din which continued pretty long, and upon the Noise they formed Predictions. Hence the Forest of *Dodona* had even taken its Name, for *Dodo* in *Hebrew* signifies a Kettle. If you ask what gave Rise to the Fable of these Oracles being delivered by the Oaks of themselves; the Answer I take to be this, that the Ministers of that Oracle hid themselves in the Hollow of the Oak, when they gave their Responses; from these speaking Oaks, to mention it by the bye, came the Origin of that other Fable, about the Mast of the Ship *Argo*, cut in the Forest of *Dodona*, which, according to *Onomacritus*, *Apollius* of *Rhodes*, and *Valerius Flaccus*, gave Oracles to the *Argonauts*, sailing to *Colchis* for the Golden Fleece. No sooner was the Sound of the Kettles over, than the Women whom they named *Dodonidæ*, delivered their Oracles, either in Verse, as appears from the Collection made of them; or by the Lots, as *Cicero* seems to think, in his Books of *Divination*.

Q. Tell me Something of the Oracle of *Jupiter Hammon*?

A. What I have taken from *Herodotus* in the Answer to the preceding Question, proves the Oracle of *Jupiter Hammon* in *Libya*, to have been as antient as that of *Dodona*, whose History we have seen. This other became likewise famous, and they flowed from all Parts to consult it, notwithstanding the Inconveniencies of so long a Journey, and the burning Sands of *Libya* they had to go through

through. One knows not well, what to think of the Fidelity of the Priests who miniſtered to the God : Sometimes they were Proof againſt Corruption, as appears from the Charge they gave in at *Sparta*, againſt *Lyſander*, who had offered to bribe them, in that Scheme, he was projecting to change the Order of Succeſſion to the Throne; ſometimes they were not ſo ſcrupulous; witneſs the Story of *Alexander*, who, either to ſcreen the Reputation of his Mother, or from pure Vanity, affected to be the Son of *Jupiter*; ſince the Priest of that God, ſtood in Readineſs to receive him, and ſaluted him, Son of the King of the Gods. We learn from *Quintus Curtius*, and other antient Authors, that the Statue of *Jupiter Hammon* has a Ram's Head with its Horns; and from *Diodorus Siculus*, the Manner in which the God delivered his Oracles, when one came to conſult him, twenty four of his Priests bore upon their Shoulders in a gilded Barge, the Statue of their God, ſparkling with precious Stones; and thus, without keeping a conſtant Courſe, they moved on, whitherſoever they thought the Impulſe of the God carried them. A Troop of Matrons and Virgins accompanied this Proceſſion, ſinging Hymns in Honour of *Jupiter*. *Quintus Curtius*, who reports the ſame Story, Book v. ch. 7. adds, that the Barge, on which they bore the Statue of this God, was adorned with a great many Silver Goblets, hanging down on either Side,. Probably, it was from ſome Sign or Motion of the Statue, that the Priests pronounced the Decisions of their God; for as *Strabo*, Book xvii. remarks, upon the Authority of *Caliſthines*, the Responses of that God were not in Words, as at *Delphi*, and among the *Branchidæ*, but a Sign; and he quotes upon this Occaſion that Verſe in *Homer*; where the Poet ſays, *Jupiter* ſignified his Conſent by bending his Brows.

Q. What do you ſay of the Oracle of *Apollo*?

A. The Oracle of *Apollo*, in the City of *Heliopolis* in *Egypt*, according to *Macrobis*, Satire, lib. i. ch. 23. that God gave his Responses in the ſame Way with *Jupiter Hammon*; “ The Statue of that God, ſays he, is carried in the ſame Manner as thoſe of the Gods, in the
“ Proceſſion at the *Circenſian* Games, the Priest attended
“ by the principal Perſons of the Country, who join in
“ the Ceremony, having their Heads ſhaved, and after a
“ long

“ long Continuance, ſet forward, not as they are inclined
 “ themſelves, but according as they are impelled by the
 “ God whom they bear, by Motions reſembling thoſe of the
 “ Statues of *Fortune* at *Antium*”. It was probably by
 the ſame Kind of Motions of the Statue of *Jupiter Phœus*,
 that his Priests delivered their Oracles, as may be ſeen in
Eusebius, and in *Reſinus*.

Q. What have you to ſay of the Oracle of *Delphi*?

A. If the Oracle of *Delphi* was not the moſt antient of
 thoſe in *Greece*, it was at leaſt the moſt celebrated, and
 that which continued longeſt. To relate all that has been
 ſaid about this Oracle would oblige me to copy all the an-
 tient Authors, and not a few of the Moderns: And there-
 fore to ſatisfy thoſe, who do not love long Narrations,
 I ſhall only give here an Abſtract of its Hiſtory.

At what Time this Oracle was founded, is not known;
 which, in the firſt Place, proves it to be of great Anti-
 quity, nor was *Apollo* the firſt who was conſulted there.
 But the Antients not being agreed, as to the Gods who
 had this Oracle ſucceſſively, it is neceſſary to give their
 Opinions. *Æſchylus*, in the Beginning of his Tragedy of
 the *Eumenides*, ſays, *Terra* was the firſt who gave Ora-
 cles there; after her *Themis*, then *Phæbe*, another Daugh-
 ter of *Terra*. *Phæbe* according to the Mythologiſts, was
 Mother to *Latona*, and Grand-mother to *Apol'o*, and he,
 in ſhort, was the fourth. *Ovid*, in *Meta.* Book i. Verſe
 316. only informs us, that *Themis* delivered Oracles at the
 Foot of *Parnaffus*; and, that *Pyrrha* and *Deucalion* came
 to conſult her, about the Means of replenishing the Earth,
 whoſe Inhabitants had been deſtroyed by the Deluge.
Pauſanias adds, that before *Themis*, *Terra* and *Neptune* had
 likewise given their Oracles there; and, if we take the
 Authority of the old Scholiaſt upon *Lycophron*, *Saturn* too
 had been conſulted, with *Neptune* and *Terra*. *Diodorus*
Siculus, who was at the Pains to enquire into the Origin of
 this Oracle, reports, Book xvi. a Tradition, which he
 had taken from Monuments of the greateſt Antiquity.
Goats, ſays he, that were feeding in the Valleys of *Par-*
naffus, gave Riſe to the Diſcovery of this Oracle. There
 was in the Place, ſince called the Sanctuary, a Hole, the
 Mouth of which was very ſtrait: Theſe Goats having
 come near it with their Heads, began to leap and friſk
 about

about ſo ſtrangely, that the Shepherd, whom *Plutarch* calls *Corax*, being ſtruck with it, came up to the Place, and leaning over the Hole, was ſeized with a Fit of Enthuſiaſm, whereby he was prompted to utter ſome extravagant Expreſſions, which paſſed for Prophecies. The News of this Wonder, drew thither the People in the Neighbourhood, who no ſooner approached the Hole, than they too were tranſported into the like Enthuſiaſm, ſurprized with ſo aſtoniſhing a Prodigy, they ſuppoſed it to proceed from ſome friendly Deity, or from the Earth itſelf, and from that Time, they began to confer a peculiar Worſhip upon the Divinity of the Place, and to look upon what was delivered in thoſe Fits of Enthuſiaſm, as Predictions and Oracles. The Place where the Hole was obſerved, was on a riſing Ground, near *Parnaffus*, a Mountain in *Phocis*, on the South-Side, and here they afterwards built the Temple and City of *Delphi*. Several Gods having given Oracles there ſucceſſively, as has been already obſerved, the Hiſtorians and Poets give very odd Accounts of the Manner of their abdicating their Right. *Terra* gave her Oracles herſelf, and *Neptune* his by the Adminiſtration of a Priest, named *Pyrcon*. From *Terra*, the Oracle paſſed to *Themis* her Daughter, who poſſeſſed it pretty long; and reſigned it in Favour of *Apollo*, whom ſhe fondly doated upon. According to an antient Tradition followed by *Euripides*, in his *Iphigenia*, the Reſignation was far from being voluntary. *Apollo*, whom *Pan* had taught the Art of Prediction, being arrived at *Parnaffus*, with the Equipage deſcribed by *Homer*, that is, cloathed in his immortal Robes, perfumed with Eſſences, and in his Hand a Golden Lyre, on which he played melodious Airs, ſeized the Sanctuary by Force, ſlew the Dragon, which *Terra* had poſted there to be the Keeper, and made himſelf Maſter of the Oracle. *Neptune*, who likewise had his Share therein, not being inclined to diſpute it with his Nephew, exchanged it with him for the Iſland of *Galaxia*, over againſt *Trezene*. From that Time none but *Apollo* delivered Oracles at *Delphi*. It is eaſy to perceive, that the Fiction has no other Foundation but the Interests of the Priests, who ſeeing the Zeal of the People turn cool, tried to awaken it, preſenting them with new Objects of Worſhip. Whatever be in that, the Oracle of *Apollo* got the better of all

the rest, both in its high Reputation and Long standing. Thither, they flocked from all Parts to consult the God; *Greeks, Barbarians*, Princes and private Persons, Men of all Characters, upon every minute Enterprize, as well as Affairs of great Importance, came to *Delphos*, either in Person, or sent a Deputation, to know the Mind of *Apollo*. Hence, the vast Donations, and immense Riches; wherewith the Temple and City was filled, and which became so considerable, as to be compared to those of the *Persian* Kings. About the Time, when this Oracle was first discovered, all the Mystery, requisite to obtain the prophetic Gift, was to approach the Cavern, and suck in the Vapours which issued from it, and at that Time, the God inspired all Sorts of Persons indifferently: But at Length, several of these Enthusiasts, in the Excess of their Fury, having thrown themselves headlong into the Gulf, they thought fit to provide a Remedy against that Accident, which frequently happened. They set over the Hole a Machine, which they called a *Tripod*, because it had three Feet, and commissioned a Woman to get upon this Sort of Chair, whence she might catch the Exhalation, without any Danger, because the three Feet of the Machine stood upon the Rock. This Priestess was named *Pythia*, from the Serpent *Python*, slain by *Apollo*. At first, there were promoted to this Ministration young Women, who were yet Virgins, and great Precaution, was taken in the Choice of them. The *Pythia* was ordinarily chosen from a poor Family, where she had lived in Obscurity, free from Luxury and Affectation of Dress, and other gaudy Ornaments, with which young Women set themselves to shew. Ignorance itself was one of the Things that qualified them for being promoted to this Dignity, and no more was required in her who was to be elected, but to be able to speak and repeat what the God dictated. The Custom of chusing young Women lasted long; and would have been kept up still, had it not been for an Accident, which occasioned its being abolished. A young *Thessalian*, named *Echecratus*, being at *Delphi*, see *Diodorus* ch. 1. fell in Love with the Priestess, who was extremely beautiful, and ravished her. To prevent any Abuses of the like Nature for the future, the People of *Delphi*, made an express Law, ordaining, that none should be chosen, but Women above 41 Years old. At
first

fiſt, they had only one Prieſteſs, and ſhe ſufficed for giving Reſponſes to thoſe who came to *Delphi*; but in After-times, there were two or three of them.

The Oracles were not delivered every Day: Sacrifices repeated over and over again, until the God who delivered them was pleaſed, conſumed frequently a whole Year, and it was only once a Year, in the Month *Boeot* which answered to the Beginning of Spring, that *Apollo* inſpired the Prieſteſs. Except on this ſet Day, the Prieſteſs was forbid, on Pain of Death, to go into the Sanctuary to conſult *Apollo*. *Alexander*, who before his Expedition into *Asia*, came to *Delphi* on one of thoſe ſilent Days, during which the Sanctuary was ſhut, entreated the Prieſteſs to mount the Tripod: She reſuſed, and quoted the Law which ſtood in her way. This Prince being naturally haſty, and impatient to ſet out, drew the Prieſteſs by Force from her Cell, and was leading her himſelf to the Sanctuary; which gave her Occaſion to ſay, *My Son, thou art invincible*. At the Words he cryed out, that he was ſatiſfied, and would have no other Oracle. The Prieſteſs herſelf made great Preparation for diſcharging her Duty: She faſted three Days, and before ſhe mounted the Tripod, ſhe bathed herſelf in the Fountain of *Caſtalia*. There ſhe ordinarily waſhed her Feet and Hands, ſometimes her whole Body, and ſhe ſwallowed a certain Quantity of Water from that Fountain, becauſe *Apollo* was thought to have communicated a Part of his Enthuſiaſtic Virtue to it. After this ſhe was made to chew ſome Leaves of the Laurel Tree, gathered near that Fountain: The Laurel was the Symbol of Divination, and wanted not its Influence to promote Enthuſiaſm. After theſe great Preparations, *Apollo* gave Signals himſelf of his Arrival in the Temple; the whole Fabrick, by I know not what Artifice, trembled and ſhook its very Foundation, as likewiſe a Laurel Tree which was at the Entry of the Temple: Then the Prieſts, who were likewiſe called Prophets, took Hold of the Prieſteſs, led her into the Sanctuary, and placed her upon the Tripod. As ſoon as ſhe began to be agitated by the divine Exhalation, you might have ſeen her Hair ſtand an End, her Mein grow wild and ghawſtly, her Mouth begin to foam, and her whole Body ſuddenly ſeized with violent Tremblings. In this Plight ſhe attempted to get away from the Prophets, who

holding her as it had been by Force, while her Shrieks and Howlings made the whole Temple reſound, and filled the By-ſtanders with a ſacred Horror. In fine, being no longer able to reſiſt the Impulſe of the God, ſhe gave herſelf up to him, and at certain Intervals uttered ſome unconnected Words, which the Prophets carefully picked up, ranged them in Order, and put in Form of Verſe, giving them a Connection, which they had not as they were delivered by the Prieſteſs (ſee *Herolotus*, *Plutarch*, and *Strabo*). The Oracle being pronounced, ſhe was taken down from the Tripod and conducted back to her Cell; where ſhe continued for ſeveral Days, to recover herſelf from her Conflict. We are told by *Lucan*, that ſpeedy Death was frequently the Conſequence of her Enthuſiaſm. As the Prieſteſs was only the Inſtrument made Uſe of to reveal the Will of *Apollo*, ſo the Oracle had ſeveral other Miniſters; Prieſts or Prophets, who took Care of every Thing belonging to it; who chuſe the Victims, offered up the Sacrifices, repeated them when they were not propitious, conducted the Prieſteſs to the Tripod, where they placed her in a convenient Poſture for receiving all the Vapour that iſſued from the Cave, at the Mouth of which ſhe ſat, they put her Words together, and delivered them to the Poets, another Sort of Miniſters, by whom they were put in Verſe. From a Paſſage in *Plutarch* it appears, that thoſe Poets, together with the Prophets, were about the Prieſteſs when ſhe pronounced the Words which the God dictated to her. The Verſes compoſed by theſe Poets were ſtiff, of a wretched Compoſition, and always obſcure; which gave Occaſion to that Piece of Raillery, That *Apollo*, the Prince of the *Muſes*, was the worſt of Poets. Sometimes the Prieſteſs herſelf pronounced her Oracles in Verſe, at leaſt we are told ſo of one of them, called *Phemonoe*: In latter Times they contented themſelves with delivering them in Proſe; and this *Plutarch* reckons to have been one Cauſe of the Declenſion of the Oracle.

Q. What do you ſay of the Oracle of *Trophonius*?

A. Tho' *Trophonius* was only a Heroe, nay, according to ſome Authors, an execrable Robber; yet he had an Oracle in *Boeotia*, which became exceeding famous, and where grand Ceremonies were uſed before obtaining the Reſponſe. As no Body has deſcribed it more fully
and

and more accurately than *Pausanias* who had conſulted it, and ſubmitted to all its irkſome Formalities, we cannot do better than tranſcribe what he ſays of this Parſonage and his Oracle in his *Boetia*, p. 599. *Erginus*, ſays he, the Son of *Clymenus*, King of *Orcomenus*, being far advanced in Years, and inclined to marry, came to conſult the Oracle of *Apollo*, Whether he ſhould have Children? The Priſteſs, puzzled with this Queſtion, answered him in enigmatical Terms, that tho' he was rather too late in coming to a Reſolution, yet he might entertain good Hopes if he married a young Wife. Conformable to this Reſponſe, he married a young Woman, by whom he had two Sons, *Trophonius* and *Agamides*, who both of them became afterwards great *Architects*. By them was built the Temple of *Apollo* at *Delphos*, and *Hyrieus's* Treasu- houſe. In the Conſtruction of this Edifice they had re- courſe to a ſecret Stratagem, known to none but them- ſelves: By Means of a Stone in the Wall, which they had the Art of taking out and putting in again, ſo as no Body could diſcover, they had Access every Night to this Treasu- ry, and robbed *Hyrieus* of his Money. He obſerv- ing his Money diminiſhed, and yet no Appearance of the Doors being opened, ſet a Trap about the Veſſels which contained his Treasu- re, and there *Agamides* was caught. *Trophonius* not knowing how to extricate him, and fearing leſt, if he was the next Day put to the Rack, he ſhould diſcover the Secret, cut off his Head. *Pausanias* gives us no Account of the Life of *Trophonius*; only, as to the Manner of his Death, he tells us that the Earth opened and ſwallowed him alive, and that the Place where it hap- pened is ſtill called at this Day *Agamides's* Pit, which is to be ſeen in a ſacred Grove of *Lebadea*, with a Pillar ſet o- ver it. The Death of thoſe two Brothers is told otherwiſe by *Plutarch*, who cites *Pindar*. After the Building of the Temple of *Delphos*, whoſe Foundation was laid by *Apollo* himſelf, as it is in *Homer*, they asked their Reward of that God, who ordered them to wait eight Days, and in the mean Time to make merry; but at the End of that Term they were found dead. *Lebadea*, continues *Pauſa- nias*, is a City as much adorned as any throughout *Greece*: The ſacred Grove of *Trophonius*, with his Statue, which is the Work of *Praxiteles*. They who come to conſult this Oracle, muſt perform certain Ceremonies; before they

go down into the Cave where the Responses are given they muſt paſs ſome Days in a Chapel dedicated to *Cood-Genius*, and to *Fortun* ; that Time is ſpent in Self-purification, by Abſtinence from all Things unlawful, and in making Uſe of the Cold-bath, for the Warm-baths are prohibited ; thus the Suppliant is not allowed to waſh himſelf, unleſs in the Water of the River *Hercyna*. He muſt ſacrifice to *Trophonius* and all his Family, to *Jupiter* ſurnamed King, to *Saturn*, to *Ceres* ſurnamed *Europa*, who was believed to have been *Trophonius*'s Nurſe ; thus the God had plentiful Provision of Fleſh offered to him in Sacrifice. There were Diviners alſo to conſult the Entrails of every Victim, to know if it was agreeable to *Trophonius*, that the Perſon ſhould come down into his Cave ; but he eſpecially revealed his Mind by the Entrails of a Ram which was offered to him in the laſt Place. If the Omens were favourable, the Suppliant was led that Night to the River *Hercyna*, where two Boys about twelve or thirteen Years old, (*Pauſanias* ſays they were called *Mercurius*) anointed his whole Body with Oil. Then he was conducted as far as the Source of the River, and was made to drink two Sorts of Water ; that of *Lethe*, which effaced from his Mind all profane Thoughts ; and that of *Mnemoſyne*, which had the Quality of enabling him to retain whatever he was to ſee in the ſacred Cave. After all this Apparatus, the Priests preſented to him the Statue of *Trophonius*, to which he was to addreſs a Prayer : Then he got a Linnen Tunic to put on, which was adorned with ſacred Fillets ; and after all, was ſolemnly conducted to the Oracle. This Oracle was upon a Mountain, within an Incloſure made of white Stones, upon which were erected Obeliſks of Braſs. In this Incloſure was a Cave, of the Figure of an Oven, cut out by Art, the Mouth of it was narrow, and the Deſcent to it was not by Steps, but by a ſmall Ladder. When they were got down, they found another ſmall Cave, the Entrance to which was very ſtrait : The Suppliant proſtrated himſelf on the Ground, carrying a certain Compoſition of Honey in either Hand, without which he is not admitted ; he firſt puts down his Feet into the Mouth of the Cave, and inſtantly his whole Body is forcibly drawn in. They who are admitted were favoured with Revelations, but not all in the ſame Manner : Some had the Knowledge of Futurity by Viſion, others by

by an audible Voice. Having got their Response, they came out of the Cave, the same Way they went in, prostrate on the Ground, and their Feet foremost. Then the Suppliant was conducted to the Chair of *Mnemosyne*, and there being set down was interrogated about what he had seen or heard: From that he was brought back quite stupified and senseless into the Chapel of *Good Genius*, till he should recover his Senses; after which he was obliged to write down in a Table-book, all that he had seen or heard; which the Priests interpreted in their own Way. *Pausanias* adds, that there never had been any but one Man who entered *Trophonius's* Cave without coming out again. This was a Spy sent thither by *Demetrius*, to see whether in that holy Place there was any Thing worth plundering. His Body was found far from thence, and it is likely, that his Design being discovered, the Priests assassinated him in the Cave, and carried out his Carcass by some Passage whereby they themselves came into the Cave without being perceived. The same Author concludes: *What I have wrote, is not Hear-say, I relate what I have seen happen to others, and what happened to myself: For to be assured of the Truth, I went down into the Cave, and consulted the Oracle.*

Q. What say you of the other Oracles?

A. After having spoken at some Length of the principal Oracles, it will not be amiss to say something of those who are of less Note. *Apello* of all the Gods, was he who had the greatest Number. That of *Claros*, a Town in *Ionia*, near *Colophon*, tho' of less Antiquity than several others, was yet very famous, and very often consulted. The City *Claros* is thought to have been founded by *Manto*, the Daughter of *Tiresias*, after the second War of *Thebes*, some Years before the Taking of *Troy*. This Daughter, of whom Antiquity tells many Wonders, with Respect to her prophetic Gift, delivering the Miseries of her Country, melted into Tears, and these Tears of hers formed a Fountain and Lake, whose Water communicated the Gift of Prophecy to those who drank it: But the Water not being wholesome, it likewise brought Diseases, and was a Means of shortning Life. *Pliny*, Book ii ch. 103. speaking of it, expresses himself to this Purpose: *Colophone in Apollonis Clarii Specu Lacus est, cujus Potu mira redduntur Oracula, Bibentium brevior Vita.* The same God

had a great many others, of which I shall name the principal from *Ven. Lib. d. oraculorum Fœbnicorum durationes atque intuitu*: There was one, and that a very famous one too, in the Suburbs of *Daphne* at *Antioch*. According to *Lucan*, one in the Island of *Delos*, which was thought to be the Birth-place of that God. According to *Herodotus*, he had one at *Daym* among the *Branchidæ*. One at *Troas*, as we learn from *Pausanias*; in *Troas*, and in *Æolis*, according to *Stephanus*. At *Baie* in *Italy*, as we learn from *Cæcilius*. In *Cilicia*, in *Egypt*, in the *Alps*, in *Thrace*, at *Corinth*, in *Arcadia*, in *Laconia*. In fine, in an Infinity of other Places, as may be seen in that Place of the modern Author which I have just now quoted. Tho' the other Gods had not an equal Share with *Apello* the God of Divination, yet every one of them almost had his Oracle. *Jupiter* besides that of *Dodona* and some others, the Honour whereof he shared with *Apollo*, had one in *Bœotia*, under the Name of *Jupiter the Thunderer*, and another in *Elis*, one at *Thebes*, and at *Meroe*; one near *Antioch*, and several others. *Æsculapius* was consulted in *Cilicia*, at *Apollonia*, in the Isle of *Cos*, at *Pergamus*, *Epidaurus*, *Rome*, and elsewhere. *Mercury*, at *Patras*, upon *Hemon*, and in other Places. *Mars*, in *Thrace*, *Egypt*, and elsewhere. *Hercules*, at *Cadiz*, *Athens*, in *Egypt*, at *Trivoli*, in *Misopotamia*, where, according to *Tacitus*, he gave his Oracles by Dreams, whence he got the Name of *Somniolis*, as may be seen in an Inscription of *Spon*, and in another cited by *Reinsius*. *Isis*, *Osiris*, and *Serapis*, delivered in like Manner their Oracles by Dreams, as we learn from *Pausanias*, *Tacitus*, *Arrian*, and several others. This Manner of giving Oracles was very common: By this we may explain their Inscriptions cited by *Gruter*, in which we read, *Ex visu Dæ: Visa Jussa posuit, Visu monitus, Somnio monitus, &c.* That of *Amphilochus*, mentioned by *Dion*, was likewise delivered by Dream. The Ox *Apis* had also his Oracle in *Egypt*, the Manner of consulting whom was singular. If he eat what was offered him by the Suppliant, it was a good Sign; but a bad one when he refused it, as it happened to *Germanicus*. It was much the same with the Ceremony practised at *Rome*, when they drew good or bad Omens from what they called their sacred Chickens; as if the Events of Futurity had depended upon the good Appetite or full Stomach of an Ox,

Ox, or of a Chicken. The Gods called *Cabiri*, if we may credit St. *Athenasius*, had their Oracle in *Bæotia*. *Diana*, the Siſter of *Apollo*, had not a few: She had one in *Egypt*, ſays *Herodotus*, in *Cilicia*, at *Ephesus*, not to mention ſeveral others. *Virgil* makes mention of that of *Faunus* in *Italy*. Thoſe of *Fortune* at *Præneſte*, and of the *Lots* at *Antium*, are too well known to need any Enlargement upon this Subject. The Fountains too delivered Oracles, for to each of them a Divinity was aſcribed: Such, in particular, was the Fountain of *Caſtalia* at *Delphi*, another of the ſame Name in the Suburbs of *Anti-och*, and the prophetic Fountain near the Temple of *Ceres* in *Achaia*. What *Pliny* tells us of that of *Limyra*, is very ſingular: It gave Oracles by Means of the Fiſhes. The Conſulters preſented Meat to them: If the Fiſhes fell on greedily it was a favourable Omen, for the Event about which they came to interrogate them; if they reſuſed the Bait, by rejeſting it with their Tail, it betokened bad Succeſs. *Juno* had ſeveral Oracles: One near *Corinth*, one at *Nyſa*, and in other Places. *Latona*, according to *Herodotus*, had one at *Butes* in *Egypt*. *Leucothoe* had hers at *Colchis*, according to *Strabo*. *Memnon*, in *Egypt*, as we learn from *Tacitus* and *Lucan*. *Machaon*, at *Gerania* in *Laconia*, according to *Pauſanias*. *Minerva*, who was denominated *Fatidica*, of Conſequence was not without her Oracles: She had one in *Egypt*, (ſee *Herodotus*,) in *Spain*, upon Mount *Ætna*, at *Mycenæ*, in *Colchis*, and elſewhere. Thoſe of *Neptune* were at *Delphos*, and at *Calauria*, near *Neoceſaria*, and elſewhere. The *Nymphs* had theirs in the Cave of *Ecrycia*. *Pan* had ſeveral, the moſt famous of which was that in *Arcadia*. That of the *Pulici*, according to *Macrobius*, *Virgil*, and *Stephanus*, was in *Sicily*. *Pluto* had one at *Nyſa*, as we learn from *Strabo*. *Saturn* had of them in ſeveral Places; but the moſt famous was that of *Cumæ* in *Italy*, and that of *Alexandria* in *Egypt*. *Lucan* diſcourſes of that of the *Syrian* Goddeſs; *Gruter* of that of *Sylvanus*. Thoſe of *Venus* were diſperſed in ſeveral Places, at *Gaza*, upon Mount *Libanus*, at *Paphos*, in *Cyprus*, &c. *Serapis* had one at *Alexandria*, which *Veſpaſian* went to conſult; the *Prieſt* who miniſtered to the God would only reveal to him in ſecret what he had to tell him, concerning the grand Deſigns he had in View.

Upon which I ſhall remark by the Way, that it was a very rare Thing for thoſe who came to conſult the Oracles to be permitted to enter the Sanctuary; and *Van Dale*, who has exhausted the Subject, finds but two Examples of it; that of *Alexander*, who, as *Plutarch* reports after *Cassiodorus*, entered alone into the Sanctuary of *Hammon*; and that of *Vespasian*, who, according to *Tacitus*, was introduced into that of *Serapis*. I cannot paſs in Silence that of *Venus Aphacite*, mentioned by *Zozimus*, which was conſulted by the *Parmenians*, who revolted under the Reign of *urichon*, about the Year of *Jeſus Chriſt* 272. *Aphac*: (It is a *Syriac* Word, and ſignifies an Embrace) was a Place between *Heliopolis* and *Byblos*, where *Venus* had a Temple, hard by which was a Lake reſembling a Ciftern. They who came to conſult the Oracle of that Goddeſs, threw Preſents into the Lake; and it was no Matter what Kind they were of. If they were acceptable to *Venus*, they went to the Bottom, if ſhe rejected them, they ſwam on the Surface, even tho' of Gold or Silver. The Hiſtorian I have quoted, ſubjoins, that in the Year, which preceded the Ruin of the *Palmyrenians*, their Preſents ſunk to the Bottom, but that in the following Year all floated above. *Ammianus Marcellinus* tells of a God called *Bczza*, who had an Oracle at *Abydos*, in the Extremity of *Thebais*, which was delivered by Letters under a Seal. *Zozimus* reports that ſome of thoſe Letters which had been left in the Temple of that God, were ſent to *Constantius*. Upon which the Emperor cauſed very ſtrick Enquiry to be made, and imprifoned, or baniſhed a conſiderable Number of Perſons: Probably the Oracle had been conſulted about the Fate of the Empire, or the Succeſs of ſome Plot, they were forming againſt the Emperor. It is hardly credible that *Geryon*, the Three-headed Monster, who was ſlain by *Hercules*, ſhould have had an Oracle. He had one however, as well as his Conqueror: This Oracle was in *Italy*, near *Padua*; and *Suetonius* tells us in the Life of *Tiberius*, that *Tiberius* went to conſult that God. There was a Fountain of *Aponus*, which, if we may believe *Cludian*, reſtored Speech to the Dumb, and cured all Sorts of Diſeaſes. That of *Hercules* was in *Trivoli*, and was given by Lots, as *Statius* tells us, much after the Manner of thoſe of *Fortune* at *Preneſte*, and at *Antium*.

Antium. I have ſpoke of *Fountains* whoſe Waters had a prophetic Virtue. The Rivers did not enjoy the ſame Prerogative; we find one however that was privileged, and which, according to *Pliny the Younger*, had an Oracle. It was *Clitumnus*, a River in *Umbria*. The Temple of that God, ſays this Author, is antient, and much revered: *Clitumnus* is there dressed in a *Roman Garb*. The Lots denote the Preſence and Power of the Divinity. There was likewise in the ſame Place ſeveral Chapels, ſome of which have Fountains and Springs; for *Clitumnus* is as it were the Father of ſeveral other ſmall Rivers, which unite their Streams with his. Nor was it only the Gods had Oracles: The Demi-gods and Heroes had theirs too. *Lufatius* ſpeaks of that of *Caſtor and Pollux*, which was at *Lucedemon*. *Barthius* makes Mention of that of *Amphiaras* at *Cropus*, in *Macedonia*, and *Mopſus* had likewise one in *Cilicia*, as we learn from the Antients. The Head of *Orpheus*, according to *Ovid*, delivered Reſponſes at *Leſbos*; *Amphilochus*, at *Mallos*; *Sarpeden*, in *Troas*; *Hermione*, in *Macedonia*; *Phaſaphae*, in *Laconia*; as we learn from *Tertullian*, who, in his Book *Upon the Soul*, cites the Work of *Hermippus*; *Calcas*, in *Italy*; *Ariſtæus* in *Bæotia*; *Autolycus*, at *Sinape*; *Pryxus*, among the *Colchis*; that of *Rheſus*, was at *Pangea*; *Ulyſſes*, if we may believe the old Commentator on *Lycophron*, had likewise an Oracle; and ſo had *Zemolxis*, among the *Gætes*, as *Strabo* aſſures us. Not to mention a great many more. Even *Ephæſion* too, *Alexander's* Minion, and *Antinous*, had Oracles. After the Death of the former, nothing would ſatisfy *Alexander*, but to have *Ephæſion* to be made a God; and all the Courtiers of that Prince conſented to it without the leaſt Heſitation, immediately Temples were built to him in ſeveral Towns; Feſtivals inſtituted to his Honour; Sacrifices offered; Cures aſcribed to him; and that nothing may be wanting, Oracles are given out in his Name.

Hadrian practiſed the ſame Fooleries towards *Antinous*: He cauſed the City of *Antinopolis* to be built to his Memory, gave him Temples and Prophets, ſays *St. Jerom*; now Prophets only belonged to the oracular Temples. We have ſtill a *Greek Inſcription* to this Purpoſe,

TO ANTINOUS, THE COMPANION OF THE
GODS OF EGYPT; M. ULPIUS APOLLONIUS
HIS PROPHET.

After this we ſhall not be ſurprized at *Augustus's* having delivered Oracles at *Rome*, as we learn from *Prudentius*. Theſe modern Oracles however were never in ſo much Repute as the antient ones, and they made theſe new created Gods deliver only ſo many Responses as were thought convenient, in Order to make their Court to the Princes who deified them. And to be ſhort, they did not conſult them very ſeriously; and in Affairs of Importance, they ſtill had Recourſe to *Delphos*, *Claros*, or the Cave of *Trophonius*.

But there would be no End of it, was I to enumerate all the *Pagan Oracles*. *Van Dale*, after having diſcourſed of the chief of them, contents himſelf with naming thoſe at the End of his Work; a Liſt of whom he had collected from the Antients: And in this Liſt, which may be conſulted, he reckons up near three hundred, the moſt of them belonging to *Greece*. But to be ſure he has not named them all; for there were few Temples where there was not an Oracle, or ſome other Sort of Divination. Of all the Parts of *Greece*, *Boeotia* was that which had moſt of them, upon Account of the Mountains and Caverns it was full of: For it is proper to remark with *M. Fontenille*, that nothing ſuited better with Oracles than Caverns and Mountains. *Plutarch* remarks, that there were more than five and twenty in *Boeotia* alone, which was a very ſmall Province. As many were reckoned in the *Peloponeſus*, and fifteen about *Delphi*, either at the ſame Time or ſucceſſively. It was in theſe Caves, whoſe View inſpired a Sort of religious Horror, that the Priests could artfully contrive Paſſages, whereby to go in and come out, without being perceived; Machines, hollow Statues, within which they hid themſelves, and ſeveral other Conveniencies to give more Reputation to their Oracles. For, in fine, although I am perſuaded, with the moſt learned Fathers of the Church, that the Devil preſided over Oracles, and that it was either he himſelf perſonally preſent, or the Priests acted by him, who delivered Responses concerning future Events; ſince, let
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Men ſay what they will, there is no other poſſible Way of explaining all that we learn from Antiquity relating to theſe Reponſes : Yet I am fully convinced, that the Cheats of the Priests had often, nay, for the moſt Part, if you will, a very great Hand in them ; and conſequently we may believe, that they neglected no Methods for ſupporting their Impoſtures. The Diſcovery which *Daniel* made of the Tricks of *Belus's* Priests, who came in by Night thro' ſubterraneous Paſſages, and carried off the Meat, which they ſaid was eat up by the God himſelf ; this, I ſay, is a convincing Proof of the Cheats that were practiſed in the *Pagan* Temples ; a Proof which leaves no Room to doubt but the like Tricks were uſed in the Oracles. Accordingly, when the *Chriſtian* Religion had once triumphed over Idolatry, and when the Oracles were abolithed with it, there were Diſcoveries made in the Caves and Dens where there had been Oracles, and ſeveral Marks of the Fraud and Impoſture of the Miniſters who had the Charge of them. To conclude, we muſt not think, that all the Oracles we have been ſpeaking of, and others, of which we know but the bare Names, did ſubſiſt at one and the ſame Time. There were ſome of them older, ſome of them later, and of all Dates, from that of *Dodona*, which was looked upon as the moſt antient, down to that of *Antinous*, which may be reckoned the laſt. Sometimes even the antient ones came to be laid aſide. Their Credit was loſt, either by diſcovering the Impoſtures of their Miniſters, or by Wars which laid waſte the Places where they were, or by other Accidents unknown. One Thing we know, that the immense Riches which were at *Delphi*, had frequently been a Temptation to riſe that Temple, as was done more than once ; tho' at the ſame Time thoſe Pillagers did not make the Oracle to ceaſe. The Oracle of *Delphi* was pillaged by a Robber, of the Race of the *Phlegæans*. By the *Phocians*, by *Pyrrus*, by *Nero*, and laſtly by the *Chriſtians*. Upon the Ruin of thoſe, they took Care to find new ones in their Room ; and theſe in their Turn gave Place to others : But the precise Time of the Declenſion of many of thoſe Oracles, and of the Inſtitution of the new, is not known.

Q. What were the various Manners in which the Oracles were delivered ?

A. W.

A. We have ſeen in what Manner ſeveral Oracles were given; that at *Delphi*, they interpreted and put into Verſe what the Priſteſs pronounced in the Time of her Fury; that at the Oracle of *Hammon*, it was the Priſts who pronounced the Reſponſe of their God; that at *Dodona*, the Reſponſe was given from the Hollow of an Oak; that at the Cave of *Trophonius*, the Oracle was gathered from what the Suppliant ſaid before he recovered his Senſes; that at *Memphis*, they drew a good or bad Omen, according as the Ox *Apis* received or rejected what was preſented to him; and that it was thus likewise with the Fiſhes of the Fountain of *Limyra*. We muſt now add, that the Reſponſe of the God was often given from the Bottom of his Statue, whether it was the Devil delivered his Oracles there, or the Priſts, who had hollowed thoſe Statues and found a Way to convey themſelves thither, by ſome ſubterraneous Paſſage; for to ſay it over again, the Suppliants were not allowed to enter the Sanctuaries where the Oracles were given, far leſs to appear too curious in that Point. Accordingly they took Care, that neither the *Epicureans* nor *Chriſtians* ſhould come near them; and the Reaſon is very obvious. In ſeveral Places the Oracles were given by Letters ſealed up; as in that of *Mopfus*, and at *Mattos* in *Cilicia*. They who came to conſult theſe Oracles were obliged to give his Letters into the Priſts Hands, or to leave them upon the Altar, and to lie in the Temple; and it was in the Time of his Sleep that he received the Answer to his Letter; whether it was that the Priſt had the Secret of opening the Letters, as *Lucian* aſſures us of his falſe Prophet *Alexander*, who had founded his Oracle in *Plutus*; or whether there was Something ſupernatural in the Caſe, I ſhall not determine. The Manner of delivering the Oracle at *Clarus* had ſomewhat ſtill extraordinary, ſince no more was required but that the Perſon ſhould communicate his Name to the Priſt of that God. *Tacitus* is my Author, “ *Germanicus*, ſays he, went
“ to conſult the Oracle of *Clarus*. The Reſponſes of
“ that God are not delivered by a Woman, as at *Delphos*,
“ but by a Man, choſen out of a particular Family, and
“ who is for the moſt Part of *Miletus*. All he requires
“ is to be told the Number and the Names of the Sup-
“ pliants. Then he retires into a Grove, and having
“ taken Water from a ſecret Spring, he gives a Reſponſe
“ in

“ in Verſe, ſuitable to what every one has been thinking
“ upon; tho’ for the moſt Part he is extremely ignorant”.
Among the Oracles which were delivered in a Dream,
there were ſome for which Preparations were neceſſary by
Faſtings, as that in *Amphiaraus* in *Attica*, as *Philoſtratus*
informs us of him, and ſome others, where they were ob-
liged to ſleep upon the Skins of the Victims. One of the
moſt ſingular Oracles was that of *Mercury*, in *Achaia*,
which *Ponſinias* treats of after a great many Ceremonies,
which we need not here enumerate; they whiſpered in the
Ear of the God, and asked him, What they were deſirous
to know? Then they ſtopped their Ears with their Hands,
went out of the Temple, and the firſt Words they heard
upon their coming out, was the Reſponſe of the God.
Oracles were frequently given by Lot; and this is what
we muſt explain. The Lots were a Kind of Dice, on
which were engraven certain Characters or Words, whoſe
Explication they were to look for in Tables made for the
Purpose. The Way of uſing thoſe Dice for knowing
Futurity was different, according to the Places where they
were uſed. In ſome Temples, the Perſon threw himſelf;
in others, they were dropped from a Box; whence came
the proverbial Expreſſion, *The Lot is fallen*. This Playing
with Dice was always preceded by Sacrifices, and other
uſual Ceremonies. There were of thoſe Lots in ſeveral
Oracles, even at *Dodona*, as appears in the Caſe of the
Lacedæmonians, when they came thither for a Conſulta-
tion, as we have it in *Cicero*; but the moſt famous Lots
were at *Antium* and *Præneſte*, two Towns in *Italy*. At
Præneſte it was the Goddeſs; and at *Antium*, the Goddeſſes
of *Fortune*; that is, her Divinity, was repreſented by
Statues. Thoſe of *Antium* had this Singularity, that they
moved themſelves, according to *Macrobius*’s Teſtimony;
and their various Movements ſerved, either for the Re-
ſponſe, or ſignified if the Lots could be conſulted. From
a Paſſage in *Cicero*, where he ſays, the Lots of *Præneſte*
were conſulted by Conſent of *Fortune*, it would ſeem,
that the *Fortune* which was in that City was a Sort of
Automaton, like thoſe at *Antium*, which gave ſome Sign
with its Head, much like that of *Jupiter Hammon*; who,
as has been ſaid, thus ſignified to the Priests, who carried
him in Proceſſion, what Routs they were to take. An
Event which *Suetonius* relates, undoubtedly raiſed the Lots
of

of *Præneſte* to great Reputation, contrary to the Intention of *Tiberius*, who was going to deſtroy them; ſince he tells us, that they were not to be found in a Coffor ſecurely ſealed, when the Coffor was opened at *Rome*, but when brought back to *Præneſte* they were again found. In *Greece* and *Italy* they frequently drew Lots, from ſome celebrated Poets as *Homer* and *Euripides*; and what preſented itſelf upon opening the Book was the Decree of Heaven; of this, *History* furniſhes us a thouſand Examples. Nothing is yet more common than the *Sortes Virgilianæ*, or Lots which were drawn from *Virgil's* Poems. *Lampridius* informs us, that *Alexander Severus*, when yet a private Man, and at a Time when the Emperor *Heliogabalus* bore no good Will to him, received by Way of Reſponſe, that Paſſage in *Virgil*,

Siqua Fata
aſpera rumpas, tu Marcellus eris.

If thou canſt by any Means ſurmount ſevere Deſtiny, thou ſhalt be Marcellus. In the *Eastern* Countries, Arrows ſerved for Lots; and theſe the *Turks* and *Arabians* uſe at this Day, in the ſame Way as the Antients did. We learn of the Prophet *Ezekiel*, that *Nebuchadnezzar*, coming from *Babylon* with a great Army, ſtopped in a croſs Way, to know by Means of the Arrows which he mingled, *Miſcuit Sagittas*, if he ſhould make War upon *Egypt*, or againſt the *Jews*; and the Prophet adds that the Lot fell upon *Jeruſalem*. Under this Head we may take in the *Sibylline* Books, which were looked upon at *Rome* as a continual Oracle; but this I ſhall refer till I come to ſpeak of thoſe Propheteſſes.

Lots were even introduced into *Chriſtianity*, and taken from the ſacred Books, where the firſt Words that threw up decided what they wanted to know. The ordinary Ambiguity of the Oracles, and their double Meaning, could not chuſe but be a great Support to them; ſince, by interpreting them in a certain Senſe, which they could bear, the Oracle was ſure to be fulfilled. Thus the Reſponſes given to *Cræſus*, by the Prieteſſes of *Delphos*, muſt in all Events have appeared a true Prediction. *Cræſus*, ſaid the Prieteſſes, *in paſſing the Halys ſhall overthrow a great Empire.* For, if that *Lydian* Monarch had conquered
Cyrus

Cyrus, he overthrew the *Aſſyrian* Empire; if he himſelf was routed he overturned his own. That delivered *Pyr- rhus* King of *Epirus*, which is comprized in this *Latin Verſe*,

Credo equidem Æacidas Romanos vincere poſſe.

had the ſame Advantage; for, according to the Rules of Syntax, either of the two Accuſatives may be governed by the Verb, and the Verſe be explained, either by ſaying, The *Romans* ſhall conquer the *Æacidæ*, of whom *Pyr- rhus* was deſcended, or Theſe ſhall conquer the *Romans*. When *Alexander* fell ſick at *Babylon*, ſome of his Cour- tiers, who happened to be in *Egypt*, or who went thither on Purpoſe, paſſed the Night in the Temple of *Serapis*, to enquire if it would not be proper to bring *Alexander* to be cured by him. The God answered, It was better that *Alexander* remain where he was. This in all Events was a very prudent and ſafe Answer. If the King recovered his Health, what Glory muſt *Serapis* have gained by ſav- ing him the Fatigue of the Journey? If he died in a favourable Juncture after ſo many Conqueſts; which, had he lived, he could neither have enlarged nor preſerved. That is actually the Conſtruction they put upon the Re- ſponſe: Whereas had *Alexander* undertaken the Journey, and died in the Temple, or by the Way, nothing could have been ſaid in Favour of *Serapis*.

When *Trajan*, the fourteenth Emperor of *Rome*, had formed a Deſign of his Expedition againſt the *Parthians*, he was adviſed to conſult the Oracle of *ſeiiopolis*, to which he had no more to do but ſend a Note under Seal. That Prince, who had no great Faith in Oracles, ſent thither a blank Note; and they returned him another of the ſame. By this *Trajan* was convinced of the Divinity of the Oracle. He ſends back a ſecond Note to the God, wherein he in- quired, Whether he ſhould return to *Rome*, after finiſhing the War he had in View? The God, as *Macrobius*, Book i. ch. 23. tells the Story, ordered a Vine, which was among the Offerings of his Temple, to be divided into Pieces, and brought to *Trajan*. The Event juſtified the Oracle: For the Emperor dying in that War, his Bones were car- ried to *Rome*, which had been repreſented by the broken Vine. As the Priests of that Oracle knew *Trajan's* De- ſign, which was no Secret, they happily deviſed that

Reſponſe

Response, which, in all Events, was capable of a favourable Interpretation, whether he routed and cut the *Parthians* in Pieces, or if his Army met with the same Fate.

But among all the Responses of the Gods given by the Oracles, some were of a singular Nature. *Cræsus* not being satisfied with that of *Delphos*, altho' he had been excessively liberal to it, as *Herodotus*, Book first, informs us, sent with a View to surprize the Oracle, to enquire of the Priestess, What he was a doing at the very Time when his Deputy was consulting her? She answered, He was then boiling a Lamb with a Tortoise, as he really was. *Cræsus*, who had contrived this odd Ragou, in Hopes that the Oracle would never hit upon the Secret, which he had communicated to no Mortal, and which at the same Time was in the Nature of the Thing so unlikely to be thought of, was amazed at this Response: It heightens his Credulity, and new Presents must be sent to the God. But this Fact being very singular, I shall relate it as it is in *Herodotus*, “ *Cræsus* seeing the Power of the *Persians* grow
 “ greater and greater every Day, by the Valour of *Cyrus*,
 “ thought it high Time to be making ready to beat it
 “ down. Before he took any Steps, he sent to consult
 “ the Oracles of *Greece* and *Afric*. Accordingly he
 “ named Deputies for *Delphos*, some for *Dodona*, others
 “ for the Oracles of *Amphiaræus*, for that of *Trophonius*,
 “ and for that of *Branchidæ*, which was upon the Fron-
 “ tiers of the *Milesians*. He dispatched some into *Afric*
 “ to consult the Oracle of *Jupiter Hammon*. This first
 “ Step was only to sound the Oracles; and provided they
 “ gave a true Answer, he proposed to send thither a se-
 “ cond Time, to learn from them Whether he should car-
 “ ry on his designed Enterprize against the *Persians*? He
 “ commanded the Deputies to observe exactly what Time
 “ intervened between their setting out from *Sardis*, and
 “ the Day of the Consultation, and to enquire at the se-
 “ veral Oracles, What *Cræsus* was a doing that Day? What
 “ were the Answers of the other Oracles we are not told;
 “ but, upon their Arrival at *Delphos*, they were not well
 “ entered into the Temple, when the Priestess told them
 “ in heroic Verse, That she knew the immense Expansion
 “ of the Ocean; that she, like the Gods, could number
 “ the Grains of the Sand on the Sea Shore; that she
 “ understood

“ understood the Language of him who never speaks, nor
 “ was any Thing a Secret to her ; ſhe actually ſaw him
 “ who was now in Secret, boiling in a brazen Pot, with
 “ a Lid of the ſame Metal, the Fleſh of a Lamb mixed
 “ with that of a Tortoiſe. When the Deputies went to the
 “ other Oracles arrived, *Cræſus* examined with great
 “ Care their ſeveral Answers, and had no Regard to any
 “ of them, except to that of *Amphiaraus*, as to which
 “ our Author gives us no Light ; but ſo ſoon as the De-
 “ puties ſent to *Delphos* arrived, the King was ſtruck with
 “ Aſtoniſhment upon hearing the Reſponſe of the Oracle,
 “ and looked upon it as the moſt infallible of all.”

A Governor of *Cilicia*, who had a Gang of *Epicureans* about him, who were ſtill endeavouring to inſpire him with a Contempt of the Oracles, reſolved, as *Plutarch* ſays pleaſantly, to ſend a Spy to the Gods, he gave him a Letter well ſealed, to carry to *Mallos*, where was the Oracle of *Mopſus*. As the Deputy was lying in the Temple a Man remarkably well dreſſed appeared to him, and pronounced the Word *Black*. This Answer he bore to the Governor, which, tho’ it appeared ridiculous to the *Epicureans*, to whom he communicated it, yet ſtruck him with Aſtoniſhment, and, upon opening the Letter, he ſhewed them theſe Words which he had there written : *Shall I ſacrifice to thee in a white Ox or a black?*

Sometimes the Reſponſes of the Oracles were nothing but a mere Banter ; witneſs that which was given to a Man, who came to demand by what Means he might grow rich ? The God answered him, That he had no more to do but make himſelf Maſter of all that lay between *Sicyon* and *Corinth*. Another who wanted a Cure for his Gout, was answered by the Oracle, he ſhall drink nothing but cold Water.

There is a Reſponſe related by *Strabo*, page 177, which proved fatal to the Priſteſs of *Dodona* who gave it. During the War between the *Thracians* and *Bæotians*, the latter came to conſult the Oracle of *Dodona*, and were answered by the Priſteſs, That they ſhould have Succeſs, if they were guilty of ſome impious Action. The Deputies of the *Bæotians*, from a Perſuaſion that the Priſteſs had a Mind to deceive them, to favour the *Pelaſgi*, from whom ſhe was deſcended, and who were in Alliance with the *Thracians*, took and burnt her alive, alledging, that in whatever Light that Action was conſidered, it could not
 but

but be juſtified, and indeed, if the Prieſteſs had an Intention to cheat them, ſhe was puniſhed for her Deceit: If they ſpoke ſincerely, they had only literally fulfilled the Oracle. Theſe Reaſons however were not admitted, the Deputies were ſeized; but not daring to puniſh them before they were judged, they brought them before the two remaining Prieſteſſes; for, according to *Strabo's* Account, there were then three belonging to that Oracle. The Deputies having remonſtrated againſt this Proceeding, were allowed two Men to judge them with the Prieſteſſes. Theſe were clear for their being condemned; but the two other Judges were more favourable to them. Thus, the Votes being equal, they were abſolved.

Q. What was the Superſtition of the *Pagans* with Reſpect to their Oracles?

A. Among thoſe Superſtitions, I reckon the Veneration that was paid to Oracles in general, and the *Sibylline* Books in particular, which to the *Romans* were a ſtanding Oracle conſulted by them upon all Occaſions; the Preſages, Prodigies, Expiations, Magic, judicial Astronomy, Divination, the *Lois*, the *Præſtigia*, the *Auguries*, the *Auſpices*, and ſome others. As the Oracles, which *Seneca* defines to be the Will of the Gods declared by the Mouths of Men, and which *Cicero* ſimply calls *Deorum Oratio*, the Language of the Gods, depended upon the *Pagan* Religion, and were a conſiderable Part of it, whoſe Hiſtory belongs to Mythology. Nothing was more famous than theſe Oracles, they were conſulted not only for important Enterprizes; but even merely in Affairs of private Life. Were they to make Peace or War, to enact Laws, to reform States, or change the Conſtitution; in all theſe Caſes they had Recourſe to the Oracle by publick Authority. Again, in private Life, if a Man had a Deſign to marry, if he was to enter upon a Journey, or in ſhort, whatſoever Buſineſs he was to undertake, was he ſick and out of Order, he went directly to conſult the Oracle, Men's Deſire of knowing Futurity, or of ſecuring the Succeſs of their Deſigns; that Curioſity which is ſo deeply rooted in human Nature; all theſe led them to conſult the Gods, who were reputed prophetic: For all the Gods had not Character. However the Inſtitution of Oracles, the Eagerneſs to conſult them, and thoſe immense Donations wherewith

wherewith their Temples were filled; for an anxious Mind ſubdued with vain Curioſity ſticks at nothing. Upon this Principle; we need not doubt but that every Nation, where Idolatry prevailed had its Oracles, or ſome other Means of ſearching into the hidden Event of Futurity. There never was any Nation where Impoſtors were wanting, and a Tribe of covetous Mortals, who pretended to the Gift of foreknowing and predicting myſterious future Events. They have been found among the groſs and barbarous Nations, ſuch as the *Iroquois*, and other Savages of *America*.

In order to conſult the Oracle, that Time was to be choſen, when it was believed the Gods delivered them; for all Days were not equal. At *Delphi*, there was but one Month in the Year, when the Prieſteſs answered thoſe who came to conſult *Apollo*. In after Times, there was one Day in each Month when that God pronounced his Oracles: In another Place they received the Reſponſe. All theſe Oracles were not delivered in the ſame Manner. Here, it was the Prieſteſs who answered for the God whom they conſulted; there, it was the God himſelf who pronounced the Oracle: In another Place they received the Reſponſe of the God in their Sleep, for procuring which they uſed certain preparatory Means of myſterious Nature; ſometimes they received the Reſponſe in Letters under a Seal. And in fine, in other Places by caſting of Lots, as at *Præneſte* in *Italy*. Sometimes they were obliged to uſe many Preparations, in order to qualify themſelves for receiving the Oracle, ſuch as Faſtings, Sacrifices, Luſtrations, &c. At other Times, ſo little Ceremony was requiſite, that the Conſulter received his Answer directly, upon coming up to the Oracle; as *Alexander* did, when he came to *Libya* to conſult that of *Jupiter Hammon*: For no ſooner did the Prieſt ſee him, than he gave him the Compellation of *Son of Jupiter*, to obtain which was the whole End of his Journey.

Q. Who was *Orpheus*, and how came he to be made a God?

A. *Orpheus* was the Son of *Ægeus* King of *Thrace*, and of the Muſe *Calliope*, the Father of *Muſæus*, and Diſciple of *Linus*; it was only to add a greater Luſtre to his Birth and Talents, particulaaly as to Muſic and Poetry; that

that he was ſaid afterwards to be Son of *Apollo*. As he applied himſelf a great deal to Matters of Religion, and undertook ſeveral Voyages to improve himſelf in that Science, he very ſoon united in his own Perſon the Dignity of Pontiff with that of King; and this is what makes *Horace*, in his *Art of Poetry*, give him the Titles of *Minifter* and *Interpreter of the Gods*. As to Muſic, he eſpecially applied himſelf to the Harp, and brought that Inſtrument to Perfection. Accordingly, thoſe who came after him made it their Buſineſs to imitate him, whereas he had no Model to copy after, (ſee *Plutarch* upon *Orpheus*) ſince before him we hear only of Airs ſet to the Flute. It was to demonſtrate how much he excelled in playing on that Inſtrument, that he was ſaid to have received it from *Apollo* or *Mercury*, and to have even added two Strings to the ſeven which it had before. To him is alſo attributed the Invention of the *Hexameter Verſe*. The Connection between Poetry and the moſt ſublime Sciences of that Time made *Orpheus* not only a Philoſopher, but alſo a great Divine. He had ſome Sentiments however, that were peculiar to himſelf. He abſtained, for Inſtance, from eating of Fleſh, and had an Abhorrence to Eggs, conſidered as Food; from a Perſuaſion that the Egg was elder than the Chick, and the Principal of all Beings, a Sentiment relating to *Cosmogony* he had borrowed from the *Egyptians*. As to Theology, he had his firſt Inſtructions therein from his Father *Ægeus*, who taught him the Myſteries of *Bacchus*, as they were then practiſed in *Thrace*. He became afterwards the Diſciple of the *Dactyli*, of Mount *Ida* in *Crete*, and from his Intercourſe with them, he got new Inſight into the Ceremonies of Religion. But nothing contributed more to improve him in that Kind, than his Expedition to *Egypt*. There it was, that having got himſelf initiated into the Myſteries of *Iſis* or *Genes*, and of *Oſiris* or *Bacchus*, he acquired Inſight into the Rites of Initiation, Expiation, Funerals, and other Points of religious Worſhip, far ſuperior to what he had gained till then. *Orpheus*, at his Return to *Greece*, communicated to that Country the Knowledge he had acquired in *Egypt*, accommodating himſelf to the Notions of the People of the Country, and he made himſelf regarded among them, by perſuading them that he underſtood the Secret of expiating Crimes, of purifying Criminals

minals, of curing the ſick, and of appeaſing the incenſed Gods, upon the Model of the Funeral Rites of the *Egyptians*, he contrived a Hell, the Idea whereof diffuſed itſelf over all *Greece*. He inſtituted the Myſteries and Worſhip of *Hecate Clitonia*, or the *Terreſtrial*, among the *Eginetæ*, and that of *Ceres* at *Sparte*, and made ſo many Alterations in the System of the Religion of the *Greeks*, that he may be reckoned one of their greateſt Divines, and one of their firſt Reformers. Nor was it only in Matters of Religion he made theſe Alterations, he made alſo conſiderable ones in the Manners of the Age. In fine, he diſtinguiſhed himſelf ſo much both by his Talents, and by the Bleſſing he procured to Society, that he became one of the moſt illuſtrious Men of his Time. His Wife being dead, he went into a Place in *Theſprotia*, called *Aornos*, where an antient Oracle delivered Responses by calling up the Dead. There he was again bleſſed with a Sight of his dear *Eurydice*, and, believing he had actually recovered her, flattered himſelf that ſhe was to follow him; but looking back, and ſeeing her no more, he was ſo afflicted, that he killed himſelf through Deſpair.

As for the Poems of *Orpheus*, they were very ſhort and not numerous, according to *Pauſanias*. The *Lycmodes*, an *Athenian* Family, had them all by-heart, and ſung them in the Celebration of their Myſteries. In reſpect of Elegance, continues the ſame Author, theſe Hymns are inferior to thoſe of *Homer*; but Religion having adopted the former, gives them the Preference to the other in point of Honour. Further, we have none of the Works of that antient Poet now extant; thoſe which go under his Name, ſuch as the *Argonautics*, the Poem upon the *Stones*, and diſverſe Fragments which *Henry Stephens* has collected into a Book, intitled *Pœſis Philoſophica*, are either the Works of *Onomacritus*, who was Contemporary with *Piſiſtratus*, or of ſome other unknown Author. But I adviſe thoſe, who would be thoroughly acquainted with the Works attributed to *Orpheus*, to conſult the learned *Fabricius* his *Bibliotheca Græca*, Vol. 1.

To come to the Explication of the Fables that are interwoven in this Liſe, *Pauſanias*, who ſeems to reaſon juſtly upon this Subject, “ Among the Fables, ſays he, “ which the *Greeks* ſet forth as Truths, we may reckon “ this, that *Orpheus* was the Son of *Calliope*; I mean
K “ the

“the Muse *Calliope*, and not *Picrus*’s Daughter; that by
 “the Sweetness of his Song he drew the Beasts after him;
 “that he even descended alive into the infernal Regions;
 “and that, having charmed *Pluto* and the Divinities of
 “these subterraneous Mansions, he brought back his Wife
 “from thence. These are so many Fictions, thro’ which
 “I can find out that *Orpheus* was a great Poet, much su-
 “perior to all those who had been before him, who gain-
 “ed high Esteem by teaching Men the Ceremonies of
 “Religion, and by persuading them that he found out
 “the Art of expiating Crimes, and of purifying those
 “who committed them; of curing the sick, and of ap-
 “peasing the Wrath of the Gods, &c.” It was the
 Journeys to *Thesprotia* that gave Rise to *Orpheus*’s pretend-
 ed Journey to Hell. He is even said to have described
 this Journey under that Idea in his Poem of the *Argonauts*,
 which is not the one we have now extant under that Ti-
 tle. The Poets who followed him have given loose Reins
 to their Imagination on this Head. *Virgil*, *Georgics* Book
 iv. among others, says, that *Orpheus*, having descended into
Pluto’s Kingdom, charmed the Ghosts so much, that, for-
 getting their Tortures, they danced to the Sound of his
 Harp; that *Ixion* ceased from turning his Wheel, and that
 the cruel Vulture left *Tityus* some Intervals of Ease; that
Pluto himself being charmed was unable to withhold from
 him his Wife *Eurydice*; but that, having granted her to
 him only on Condition, he would not look upon her till
 she had got out of Hell, and lost thro’ his own Curiosity a
 Blessing which had cost him so dear. This whole Fiction
 is founded upon this, that Magic was highly in Vogue in
 those Times, especially in *Egypt*. One of the most com-
 mon Ceremonies in that detestable Art was the calling up
 the Souls of the Dead; and so far was it from being
 reckoned criminal, that it was practised, even by the Mi-
 nisters of sacred Things, in Temples destined for that
 Purpose.

The Fable importing that *Orpheus* drew after him Ani-
 mals moved with the melodious Accents of his Voice and
 Lyre, and that he tamed the fiercest Tygers and Lions,
 is to be understood as a lively and ingenious Allegory,
 denoting the Perfection to which he had carried Poetry
 and Music; or, if we understand it with *Horace*, it informs
 us, that *Orpheus* civilized the savage Manners of the
 Greek

Greeks of his Time, who used to destroy one another like wild Beasts; having reclaimed them, from a savage and rustic Life, to the Sweetness of Union and Society, and having at last introduced them to substitute in place of Acorns, or at least wild Fruits, a more convenient and wholesome Food. The *Abbé Fraguier*, in a Dissertation upon the *Orphic* Life, alledges that the *Thracians* were real Canibals, who eat up one another; and that *Orpheus* not only abolished this Custom among that People, but, to draw them off from it still more, entirely prohibited them from the Use of Meat, and whatever had Life, and it is in this Sense we are to understand the *Orphic* Life. The Head of *Orpheus* was highly revered by the *Lesbians*, who consulted it as an Oracle. The Time when *Orpheus* lived is well enough known from that of the *Argonauts*, his Contemporaries, their Expedition to *Colchis* for the *Golden Fleece*; which fell in the Year 44 or 45 before the Siege of *Troy*: The taking of it was, according to the Opinion of *Erätosthenes*, quoted by *Eusebius*, and to that of *Apollodorus* the Chronographer, cited by *Clement* of *Alexandria*, the one in the Year 1183, the other in the Year 1181 before the *Christian Æra*, to which add 44 and 1750, makes it 2975 Years since *Orpheus's* Time.

Q. Who were Contemporaries with *Orpheus*?

A. *Gideon* ruled the *Israelites*; *Anabos*, King of *Babylon*; *Ægeus*, King of *Thrace*, the Father of *Orpheus*; *Oedipus*, King of *Thebes*; *Eurytheus*, King of *Argos*; *Janiscus*, King of *Sicyon*; *Demophon*, King of *Corinth*; *Laomedon*, King of *Troy*; *Rameses*, King of *Egypt*; *Faunus*, King of *Italy*; *Cacus*, King of *Spain*; *Galateus* the second, King of *Gaul*. No Poets, no Historians at this Time.

Q. You have spoke of that detestable Ceremony of Magic by calling up the Souls of the Dead, pray let me hear something more of it?

A. *Numa*, among the religious Ceremonies he taught, had prescribed these for *Evocations*, which were a Consequence of *Theurgic Magic*. Among these *Evocations* the most solemn, and at the same time the most frequently practised, was that of conjuring up Souls departed. The Custom of raising the *Manes* was so antient, that its Original is traced as high as the earliest Periods of Time;

and all the *Anathemas*, denounced by the sacred Authors, against those who consulted familiar Spirits, are Proofs of the Antiquity of this Practice. Among the different Sorts of *Magic*, which *Moses* prohibits, that of calling up the Dead is there expressly specified. Every body knows the History of *Saul*, who went to consult the Witch of *Endor*, to call up the Ghost of *Samuel*, 1 Sam. xxviii. Ver. 11, 12. I shall not enter into the Effect which this Conjurat-ion produced, nor shall I examine if it was really *Samuel* who appeared to that Prince, or if it was the Devil who deceived him under a borrowed Appearance, or, in fine, if the Witch herself imposed upon him by some Illusion. We know that the Fathers and ecclesiastic Writers are much divided in their Sentiments about it, and that there is nothing in Religion to determine us to follow the one Opinion rather than the other. I only take notice of the Use of the Thing, and this, it is certain, was as antient as it was universally practised. Profane Authors look upon *Orpheus* as the Inventor of this cursed Art, and so far indeed it is true, that the Hymns which are ascribed to him are mostly real Pieces of Conjurat-ion. But it is probable, that this Practice came from the *Eastern* People, and was carried into *Greece* with the other religious Ceremonies by Colonies which came and settled there. It is certain that, in *Homer's* Time, this Sort of Conjurat-ion was in practice, as appears in some Passages in the *Iliad* where mention is made of it. Nor was it at that Time reputed odious or criminal, since there were Persons who made Profession of conjuring up Ghosts, and there were Temples where the Ceremony of Conjurat-ion was performed. *Pausanias* speaks of that which was in *Thesprotia*, where *Orpheus* came to call up the Soul of his Wife *Eurydice*. It is this very Journey, and the Motives which put him upon it, that made it be believed he went down to Hell. *Ulysses's* Travels into the Country of the *Cimmerians*, whither he went to consult the Ghost of *Tiresias*, which *Homer* so well describes in the *Odyssy*, has all the Air of such another Conjurat-ion; and the same may be said of all the other pretended Journeys into *Pisto's* Kingdom. It is not only the Poets who speak of conjuring up of Spirits, History likewise furnishes Examples thereof. *Periander*, the Tyrant of *Corinth*, visited the *Thesprotians*, to consult his Wife about something left with her in Trust: And Historians tell

tell us, that the *Lacedaemonians*, having starved *Pausanias* to Death in the Temple of *Pallas*, and not being able to appease his *Manes*, which tormented them without Intermiſſion, ſent for the Magicians from *Thiſſaly*, who, having brought up the Ghoſts of his Enemies, they baniſhed *Pauſanias's* Ghoſt ſo effectually, that it was obliged to quit the Country.

This Phraſe, to call up Souls is not accurate: For what the Magicians and Priests, appointed in the Temple of the *Manes* called up, was neither Soul nor Body, but a middle Subſtance, between Soul and Body, which the *Greeks* called *Εἰδωλον*, the *Latins*, *Simulachrum*, *Imag*, *Umbra*. When *Patroclus* prays *Achilles* to grant him the Honour of Burial, it is that he might not be hindered from paſſing the fatal River by the thin Phantoms of the Dead: It was neither Soul nor Body that went down to the infernal Regions, but theſe Phantoms. Accordingly *Ulyſſes* ſees the Phantom of *Hercules* in the *Elyſian Fields*, while the Heroe himſelf is in Heaven.

Q. Was there any other *Evocations* but that of calling up the Souls of the Dead?

A. Yes, during the Siege of ſome Town, which they thought it neither Duty, nor in their Power to take without invoking the Gods, under whoſe Protection it was. We have in *Macrobius*, Sat. Book iii. ch. 9. a Form of *Evocation* preſerved, which will give the Readers a better Notion of the Thing than all I could deliver upon the Subject. “Whether it be God, or whether it be a Goddess, under whoſe Tuition the City and People of *Carthage* is, I ſuppliate you, I conjure you, and I earneſtly requeſt you, ye great Gods, who have taken this City and People under your Protection, to abandon both City and People, to quit all theſe Mansions, Temples, ſacred Places; to caſt them off, infuſe into them Fear, Conſternation, and a Spirit of Forgetfulneſs, and vouchſafe to repair to *Rome* to dwell among us: Graciously accept of our Mansions, Temples, ſacred Things; and of our whole City: Let it be ſeen, that you are the Defence of me and my Army, and of the *Roman* People. Grant me theſe Petitions, and I vow and promiſe to found Temples and Games to your Honour.”

Another Sort of *Evocation* was, that which was uſed in calling up the Gods. In order to underſtand what I am about to ſay upon this Head, we muſt know that it was a Doctrine of the Pagan Theology, that the Gods in a particular Manner preſided over certain Places, and that frequently ſeveral of theſe Places were under the Protection of the ſame God; and, it being impoſſible for him to bring them all at once, it was neceſſary to uſe the Ceremony of *Evocation*, when his Preſence was thought neceſſary. They had Hymns proper to this Operation, which they called κλέπτειναι, as are moſt of thoſe which are aſcribed to *Orpheus*, and thoſe of the Poet *Proclus*. Theſe Hymns generally were compoſed of two Parts: The firſt was taken up in the Praiſes of the Gods, and in celebrating the different Places under their Protection: The ſecond contained the Prayer whereby they endeavoured to invite and allure them to the Places where their Preſence was neceſſary. When they thought the Patron God was arrived, they celebrated the Feſtivals called ἑπίδημιαι. Such were ſome of thoſe the *Argives* kept in Honour of *Juno*, and the Inhabitants of *Delos* and *Miletus* for *Apollo*. As ſoon as the Danger, which made them invoke the Gods, was over, they gave them liberty to go any where elſe; and they had other Hymns for celebrating their Departure. *Julius Scaliger*, who may be conſulted upon this Subject, in his Book iii. ch. 112, 113, and 114, obſerves that theſe Hymns, which they called Ἀπειράτοι, wherein *Bacchylides*, the *Lyric* Poet, chiefly excelled, were of greater length than thoſe uſed for inviting the Gods, in order to detain them as long as poſſible. For when we deſire, ſays he, we want to be quickly poſſeſſed of the Object of our Wiſhes; but to be as long as poſſible before we be deprived of it.

To the *Evocations* I muſt add the Forms of *Devoting*, which the *Romans* called *Devotio*. They were either private, as thoſe of the two *Decii*, and of *Marcus Curtius*, who devoted themſelves to ſave the *Romans*; or publick, performed by the Dictator or Conſul, at the Head of their Army. Here is their Form, tranſmitted to us by the ſame *Macrobius*, Sat. Book iii. “ Father *Dis*, *Pluto*, *Jupiter*,
 “ *Mines*, or by whatever Name it is lawful to call you, I
 “ beſeech you to fill this City *Carthago*, the Army I mean,
 “ with Terror and Conſternation: Grant that they, who
 “ bear

“ bear Arms against our Legions and Army, may be put
 “ to the Rout ; that the Inhabitants of their Cities, and
 “ of their Fields, with all that dwell in them, of every
 “ Age, may be devoted to you, according to the Laws,
 “ by which our greatest Enemies are devored. I, by the
 “ Authority of my Commission, devote them in the
 “ Name of the Roman People, in the Name of the Ar-
 “ my, and in the Name of our Legions, that you may
 “ preserve both the Commanders, and those who serve
 “ under them.”

Antiquity has not transmitted to us the Form of private devoting, but certain it is there was one ; and when *Deus* devoted himself, he gave Notice to the Pontiff *Valerius*, to proceed to pronounce the Form of devoting : *Denique*, says he, *Valeri, opus est ; agendum, præ verbis quibus me legibus devoveam.* Whenever the Laws devoted any Man to Death, it was permitted to kill him. There was one of *Romulus's* Laws conceived in these Terms : *Si patronus clienti fraudem faxit, sacer esto.* If any Patron defrauds his Client, let him be devoted. It was to *Pluto* or *Dis*, and the other infernal Deities, that Criminals were devoted.

Q. Who was *Orbona*, and how came she to be made a Goddess ?

A. *Orbona* was a Goddess invoked by the Fathers and Mothers, for the Preservation of their Children ; and those who had lost them were under particular Protection of this Goddess, as we learn from *Arnobius*, Book iv.

Q. Who was *Ossilego*, and how came she to be made a Goddess ?

A. *Ossilego* was invoked when they were about to rectify strained or broken Bones. The Child was hardly conceived when the Gods *Viturnus* and *Sintinus* gave the one Life and the other Sensation. The Goddess *Nascio* or *Natis* presided over the Birth, and *Nerdina* over the ninth Day, when the Parents gave it the Name ; *Regillanus* was invoked for the Cries and Wailings of the Child, and the Goddess *Canina* to take care of the Cradle. As it was the Practice to lay down the new-born Child naked upon the Ground, as we learn from *Pliny*, *Omnes Infantes terra nudi excipiunt* ; *Marobius*, and *Seneca*, *Natura bene merum tantum mactam* &c. in *nuda* *brachia* *natura* *die* *officiis* ;

So they implored Favour for it from the Goddeſs *Lerana*, as it were to liſt it up again. When it began to ſuck, the Goddeſs *Rumina* or *Rumia*, as *St. Auguſtine*, in his ſixth Book, ch. 2. of the *City of God*, tells us preſided over this Operation. When it became capable to eat and drink, the Goddeſſes then employed were *Eula* or *Eulia*, and *Potina*, whoſe Names expreſs their Functions. When it began to ſpeak, or rather ſtutter, *Fabulinus*, the God of *Speech*, was invoked; and the Goddeſs *Paventia* to avert from them frightful Objects. In fine, when the Child was grown up to an Age fit for Education, the Gods *Statilius* and *Statennus* were addreſſed to; and, as I ſaid before, *Oſtango* ſtrengthened their Bones, as we learn from *Arcturius*, *Namque durare & ſolidare infantibus parvis oſſa, oſtango memoratur*. There were alſo other Divinities for Marriage and its Concomitants, ſuch as the Goddeſſes *Virginicurus*, *Prima*, &c. whoſe Functions I muſt be excuſed from explaining.

Q. What Gods were they who preſided over every Part of the Body?

A. The *Sun* preſided over the Heart, *Jupiter* over the Head and Liver, *Mars* over the Entrails, *Minerva* over the Eyes and Fingers, *Juno* over the Eye-brows, *Pluto* over the Back, *Jenus* over the Reins, *Saturn* over the Spleen, *Mercury* over the Tongue, *Thetys* over the Feet, the *Moon* over the Stomach, the *Genius* and *Modesty* over the Forehead, *Memory* over the Ears, *Faith*, or *Bona Fides*, over the Right-hand, *Compaſſion* over the Knees.

Q. Who was *Pallas*, and how came ſhe to be made a Goddeſs?

A. *Pallas* was properly the Divinity of the Shepherds, the tutelar Deity and Proteſſors of the Flocks. The Feaſt that was celebrated to her the 21ſt of *April*, was called *Palia*, or *Parilia*. The whole Ceremony conſiſted in burning great Heaps of Straw, and leaping over them. Thus *Ovid*, in his fourth Book of *Faſts*, *Atroxque per ardentis ſtiſule crepitantis acerams, trajictas celeri ſpernua membra pede*. Animals were killed there, and the Purifications were performed with the Smoke of Horſes Blood, and with the Aſhes of a Calf that had been taken out of an immolated Cow, or with the Aſhes of

of Beans ; the Flocks were also purified with the Smoke of Sulphur, of the Olive, the Pine, the Laurel and Rosemary. Then, after the Shepherd had leaped around the Bon-fire of Straw now mentioned, they offered in Sacrifice Milk, Cheese, boiled Wine and Cakes of Millet : A Festival truly rustic, and such as was suitable to the Goddess of Shepherds and Flocks.

Q. Who were the Gods *Palici*?

A. *Macrobius*, Book xxiv. in that Passage of his *Saturnalia*, where he makes an Encomium on *Virgil's* Erudition, who had the Art of interspersing his Works with several Pieces of the *Greek* History, quotes, among other Passages of that great Poet, the Verses in the ninth Book of the *Eneid*, V. 585.

*Symetia circum
Flumina, ubi placabilis ara Palici.*

And says, no *Roman* Author has described these Gods so known in *Sicily* ; that *Eschylus*, the *Sicilian* Poet, in his Tragedy intitled *Ætna*, is the first who has given their Original to this Effect,

It was near the River *Symetia*, in *Sicily*, that *Jupiter* fell in love with a Nymph called *Ætna*, others name her *Thalia*, who, to conceal from *Juno* the Knowledge of her Intrigue, and to escape her Vengeance, entreated her Lover to hide her in the Bowels of the Earth, which Request she obtained ; and, when the Time of her Delivery was come, there sprung from the Earth two Children, who were called *Palici*, as you would say, sprung from the Earth into which they had been conveyed. These two Children were afterwards deified.

But this is a mere Fable, founded upon the Equivocations of the Names of these Divinities. This was the ordinary Resource of the *Greeks*, when they would trace the Original of their Gods, they invented Stories upon the frivolous Foundation of the Etymologies of a Language which they did not understand : And the Fable which we are here explaining is a manifest Proof of it, since the Worship of the Gods *Palici* came from *Phœnicia*, as their Name leaves no room to doubt. It is very probable that it comes from the *Hebrew* Word *Palichin*, which signifies venerable, which Word comes from *Palach*, *colere*, *venerari*, to worship, as *Bochart* proves, which

which the Poet *Eſchylus*, from whom *Macrobius* has borrowed the Fable, ſeems to inſinuate, when he ſaid, *Jupiter* ordered the Gods *Palici* to have the Title *Venerable* given them. *Heſychius* alſo confirms the happy Conjecture of *Bochart*, ſince he ſays, *Adranus*, whoſe Name is likewiſe *Phœnician*, was Father of *Palici*; for I can hardly think the Reader will give in to the ridiculous Error of ſome of the Learned, who are of Opinion that it ought to be read in *Heſychius*, *Adrian*, inſtead of *Adranus*, as if the *Roman* Emperor, who was not deified till forty Years after the Coming of *Chriſt*, could be the Father of thoſe ancient Divinities, whoſe Worſhip was celebrated in *Sicily* many Ages before he was born; and gave his Name to the River *Adranus*, which went by it long before.

This *Adranus*, in ſhort, whom *Heſychius* makes to have been the Father of the *Palici*, contrary to the Opinion of *Eſchylus*, who aſſerts they were *Jupiter's* Sons, is a God unknown out of *Sicily*: Thus there is Reason to think that he was the ſame *Adramelech*, who is mentioned in the Books of *Kings*, and whoſe Name imports a magnificent King; and that his Worſhip, as alſo that of the *Palici*, was brought into that Iſland by the *Syrian* or *Phœnician* Colonies, who ſettled there: This is what we learn from *Bochart*; and his Conjecture appears highly probable. For, in ſine, we are to prefer to the Opinion of *Heſychius*, who gives *Adranus* for the Father of the *Palici*, to that of *Eſchylus*, who makes them to have been the Sons of *Jupiter*, and muſt needs have known the Antiquities of his Country, better than the *Greek Lexicographer*, whom I have quoted, being a *Sicilian* by Birth. The *Palici* were very much honoured in *Italy*, and *Diodorus*, lib. ii. aſſures us they had a Temple near the City *Ericæ*, and ſtood upon a Mount of that Name, which is at this Day *Treſano Vecchio*. *Fanum hoc tum Antiquitate, tum religioſa Veneratione, quod in eo multa mira & ſtupenda eveniunt*. Revered, he ſays, both for its Antiquity, and for the wonderful Things that happened in it. Accordingly we are told by *Macrobius*, after *Eſchylus* and *Diodorus*, that there were near this Temple two ſmall Lakes of boiling and ſulphurous Water, always full without overflowing, which were called *Delli*, and held in the higheſt Veneration by the credulous People, who imagined that they were the Brothers of the *Palici*, or rather

rather that this was the Place whence they themſelves had ſprung, when their Mother delivered them. *Nec longè inde lacus breves ſunt, ſed immenſum profundum, aquarum ſcaturigine ſemper ebullientes; quos incolæ crateras vocant, & nomine Delles appellant, fratresque eos Pallicorum ſiſſimant, & habentur in cultu maximo.* Ovid likewiſe deſcribes them. It was near thoſe two Pools that ſolemn Oaths uſed to be made, and there Controverſies were determined that could no otherwiſe be eaſily decided. Thoſe who were called to take this Oath purified themſelves; and after having given Security to pay, if the Gods condemned them, they approached the Pools, and ſwore by the Divinity that preſided over them. If their Oath was ſincere they went off unhurt; but Perjurers were puniſhed upon the Spot, as all Authors, who have mentioned it, are agreed.

*Perque lacus alios et clementia ſulphure feritur,
Stagno Palicorum, ruptâ ferventia terrâ.*

*Et qui præſenti dormitant perjura Palici
Pectora ſupplicio. ||*

Tho' they are not quite agreed as to the Nature of the Punishment. *Macrobius* will have it, that they fell into one of the Lakes and were drowned. *Quod ſi fideliter faceret, diſcedebat illæſus; ſi vero ſubeſſet jure juranda mala conſcientia, mox in lacu amitteret vitam ſæſus jurator.* *Polémon* aſſerts that they died ſuddenly; *Ariſtotle* and *Stephanus* ſay, they were conſumed by a ſecret Fire; and, according to *Diodorus*, there were ſome of them that loſt their Lives.

Whether theſe different Punishments were real, or only feigned to terrify Perjurers, as would ſeem from the Diverſity of theſe Opinions, it is certain, that none approached theſe Pools and the Altars of theſe implacable Gods without a great deal of Terror, and the Place was a ſecure Sanctuary for oppreſſed Slaves: Their Matters being obliged before they could get them back, to promiſe to treat them with more Humanity, which they religiously obſerved for fear of bringing ſome terrible Punishment upon themſelves. We muſt not omit to obſerve, that the antient Inhabitants of *Sicily* called theſe two Lakes

K 6

Delli,

Ovid. Met. lib. v. 405. || Silvanus Italicus.

Delli, from an *Arabic* Word, which imports *to make diſcovery*; or, as is more probable, from the *Hebrew* Word *Daul*, *to draw out*. I am inclined to adopt this *Etymology*, becauſe it ſeems to agree better with what *Ariſtotle* ſays upon the Oaths we have mentioned. According to that Philoſopher, they wrote the Oath, which they made to thoſe Gods, in the Form of a Note, which floated above, if the Party ſwore to a Truth; but it ſunk to the Bottom of the Water, when he perjured himſelf. As the Cuſtom of theſe Oaths came from the *East*, as alſo the Worſhip of the Gods *Palici*, it is very probable it was in Imitation of what is written in the Book of *Numbers*, concerning the Trials of the Water that was given adulterous Women to drink; and the Punishment, mentioned by Authors I have quoted, were nothing elſe perhaps, but a Tradition of what beſel thoſe who were guilty of the Crime whereof they were accuſed.

But here we muſt add, that the Temple of the *Palici* was not only venerable upon account of all that I have been now ſaying, but alſo for the Prophecies that were delivered there from time to time. *Macrobius*, after *Xenagoras*, tells us, that, *Sicily* being deſtroyed with Famine, they conſulted the Oracle of the *Palici*, and were answered, that if they ſacrificed a certain Heroe, whom Authors do not name, the Famine would ceaſe; which accordingly happened. The *Sicilians*, in Acknowledgment of this Bleſſing, heaped Fruits and Presents upon the Altars of thoſe propitious Deities; and this, according to *Macrobius*, is what makes *Virgil* ſay:

Pinguis ara Palici.

Qua gratia ſiculi omne genus frugum congeſſerunt in aram Palicorum. Ex qua ubertate ara ipſe pinguis vocata eſt.

The Superſtition was afterwards carried ſo far as to offer up to thoſe Gods human Sacrifices or Victims. But this barbarous Cuſtom was at length aboliſhed, and the *Palici* contented themſelves with common Offerings: It is to this the ingenious Poet I have now quoted is alluding, when he ſays,

Placabilis ara Palici.

Stephanus

Stephanus mentions the City and Fountain of the *Palici*; and *Foreſtus*, a celebrated Hiſtorian of *Sicily*, informs us, that the two Lakes, which we have ſpoke of, are at this Day called *Nephti*.

Q. Who was *Pan*, and how came he to be made a God?

A. With reſpect to the God *Pan*, the *Greeks* have corrupted antient Hiſtory; for *Herodotus* judiciously remarks, Book ii. ch. 195. That *Hercules*, *Liber*, or *Bacchus*, and *Pan*, were the laſt of all the Gods: But yet among the *Egyptians* *Pan* was looked upon as one of the eight great Gods, who in their Theology formed the firſt Claſs, and were the moſt powerful, and moſt antient of all. *Hercules* was but in the ſecond, which was made up of twelve Gods, who only came after the other eight we now mentioned, and generated thoſe of the third, in which they placed *Bacchus*. From *Bacchus* to *Amphiſis*, continues *Herodotus*, the *Egyptians* computed fifteen thouſand Years, by a Series of well-diſtinguiſhed Years. Between *Hercules* and that Prince they reckoned a far greater Number of Years; and conſequently a conſiderable longer Period between him and *Pan*, who was much antienter than the other two. Whereas, according to the *Greek* Hiſtory, there was from *Bacchus* the Son of *Semele*, and the Time when *Herodotus* lived, but about ſixteen-hundred Years; from *Hercules* the Son of *Alcmena*, but nine hundred; and from *Pan*, the Son of *Penelope* and *Mercury*, but about eight hundred.

After ſo poſitive a Teſtimony, we are not to lay much Streſs upon what the *Greeks* related of the God *Pan*. The *Egyptians*, ſays the Author whom I have now quoted, ſacrifice neither He-goats nor She-goats, becauſe they repreſent the God *Pan*, and paint him with the Face and Legs of a Goat; wherein the *Greeks* have imitated them: Not that it was believed in *Egypt* he bore any Reſemblance, but for Reaſons which it would not be agreeable to repeat. Thoſe of *Mendes*, continues the ſame Hiſtorian, hold the He and She-goats, the former eſpecially, in ſingular Veneration, as likewise the Goat-herds who keep them; among whom there is one, who is more honoured than the reſt; and his Death cauſes great Mourning thro' all the Country. *Pan* and the He-goat in the *Egyptian* Language are called *Mendes*. *Diodorus*

dorus Siculus, Book i. p. 16. ſays, that *Pan* was ſo much honoured by the *Egyptians*, that his Statues were to be ſeen in all their Temples, and that to his Honour they had built in *Thebais* the City of *Chemmis*, that is to ſay, the City of *Pan*. This Author, who takes no notice of *Mendes* in *Lower Egypt*, where that God was in high Veneration, adds, that he had accompanied *Osiris* in his Expedition to the *Indies*, together with *Anubis* and *Macedo*, which *Herodotus* ſays nothing of.

Herodotus durſt not tell the Reason why the *Egyptians* repreſented the God *Pan* under the Figure of a Goat; antient Mythologiſts however affures us, that what induced them to do it was, that *Pan*, having found the Gods in *Egypt*, whither they had fled from the Giants, adviſed them, as a Means to prevent their Diſcovery, to clothe themſelves with the Figures of different Animals; and as an Example he himſelf aſſumed that of a Goat. They tell us, that he even fought very reſolutely in their Behalf againſt *Typhon*; and for his Reward theſe ſame Gods, whom he had ſo ſtoutly defended, gave him a Place in Heaven, where he forms the Sign of *Capicorn*.

There was no Place in all *Greece*, where the Divinity of *Pan* was more honoured, than in *Arcadia*. This is even thought to have been the Place where he delivered his Oracles. Sacrifices were offered to him of Honey and Goat's Milk, and the *Lupercalia* were celebrated to his Honour. This Feſtival in latter Times became very famous in *Italy*, where *Evander*, the *Arcadian*, had introduced the Worſhip of *Pan*.

The Fable of *Pan* came at length to be greatly allegorized; and that this God was looked upon as the Symbol of Nature, his very Name in *Greek* ſignifies *All*; accordingly he was imaged with Horns on his Head, to repreſent, ſay Mythologiſts, the Rays of the Sun, as the Vivacity and Ruddineſs of his Complexion mark the Brightneſs of the Heavens: The Star which he wears upon his Breſt is the Symbol of the Firmament; and his Feet and Legs overgrown with Hair denote the inferior Part of the World, the Earth, the Trees, and Plants. The *Egyptians*, after having adored the Sun under the Name of *Osiris*, and the Moon under that of *Iſis*, made all Nature the Object of Adoration under the Symbol of *Pan*, who is to be conſidered as one of the moſt antient Divinities of the Pagan World.

That

That extraordinary Voice, which, according to *Plutarch*, was heard toward the *Echinades Iſles*, in the *Ionian Sea*, and which pronounced theſe Words, *The great Pan is dead*. The *Aſtrologers* at that Time, conſulted by *Tiberius*, upon the Credit of famed *Thamus*, who averred that he had heard it, told that Prince, That it meant *Pan* the Son of *Penelope*. It is probable that *Thamus* had been ſuborned to terrify the Emperor; unleſs we will rather chuſe to ſay with *Eufebius*, that this Voice was ſupernatural, and that God was pleaſed by it to intimate to the World the Death of the *Meſſiah* which happened under the Reign of that Emperor.

Q. When did *Pan* live, and who were Contemporaries with him?

A. If we take *Pan* for the Son of *Mercury* and *Penelope*, he lived in the Year of the World 2671, before Chriſt 1729, to which add 1750 makes 3479 Years ſince his Time. His Contemporaries were *Gideon*, the General and Ruler of the *Jews*; *Ramſes*, King of *Egypt*; *Anabas*, King of *Babylon*; *Laomedon*, King of *Troy*; *Ægeus*, King of *Athens*; *Menaceus*, King of *Thebes*; *Oebalus*, King of *Lacedæmon*; *Setheclus*, King of *Argos*; *Thoas*, King of *Corinth*; *Lycæſtus*, King of *Crete*; *Faunus*, King of *Italy*. No Poets, no Hiſtorians at this Time.

Q. Who was *Panacea*, and how came ſhe to be made a Goddeſs?

A. Beſides *Esculapius*, the other Gods of Phyſic among the *Greeks* were *Hygiſta*, *Theleſphorus*, *Jaſo*, and *Panacea*, who were ſaid to be the Children of *Esculapius* and *Meditrina*.

The *Pergamenians*, as we are told by *Pauſanias*, upon the Faith of an Oracle worſhipped *Theleſphorus* as a God, whom the *Epidaurians*, who alſo aſcribed divine Honours to him, called *Aceſios*, *Health-giving*, and the *Sicyonians*, *Evemerion*. Accordingly this God, properly ſpeaking, was the God of thoſe who were on the mending hand. *Hygiſta* alſo participated the ſame Honours, as her Siſters *Panacea* and *Jaſo*. *Ariſtophanes* ſays, that in the Temple of *Esculapius* at *Sicyon* was a Statue of the firſt of theſe Goddeſſes, almoſt wholly covered with a Veil, to which the Ladies of that Town dedicated their Locks; and we find her often repreſented, upon antient Monuments and Medals,

Medals, sometimes with her Father, and frequently by herself. The *Romans* especially bore a high Respect to that Goddess, looked upon her as the Saviour of the Empire, and gave her that Title upon their Medals.

Q. Who was *Panda*, and how came she to be made a Goddess?

A. The Goddess *Panda*, according to *Arnobius*, was so called, because she opened the Way to the Capitol to *Titius Tatius*.

Q. Who was *Pandora*?

A. *Prometheus* with the Assistance of *Minerva*, whose Advice had been already of Use to him in forming the Body of Man of tempered Clay, got up to Heaven, and approaching the Chariot of the Sun, stole from thence the sacred Fire, which he brought down to the Earth in a *Ferula*. *Jupiter*, incensed at this strange and audacious Enterprize, ordered *Vulcan* to form a Woman endued with all Perfections, whence she got the Name of *Pandora*. The Gods loaded her with Presents, and sent her to *Prometheus* with a Box full of all kinds of Misery. This Prince, suspecting the Trick, would have nothing to do with her; but *Epimetheus*, to whom she offered herself, was so captivated with her Charms, that he took her to Wife, and had by her *Pyrrha*, the Wife of *Deucalion*. His Curiosity too led him to look into the fatal Box, which he no sooner had opened, than there issued out of it that Deluge of Miseries, which have since over-run the Earth. He shut it up in haste, but all was gone but *Hope*, which had not time to get off, and this of consequence is the only Blessing that remains with wretched Mortals.

Q. How came the *Parcæ* to be made Goddesses?

A. *Varro* upon *Aulus Gellius*, Book iii. ch. 16. Of the Origin of the Latin Tongue, says, that, as these Goddesses presided over the Birth of Men, they took their general Name from *Partus*, Birth. *Parca*, says he, that is *Parta*; or, as others say, à *parturiendo*, which comes to the same. *Servius* on the contrary, on the fourth Eclogue of *Virgil*, asserts, that they were so called only by an *Antiphrasis*, because they spare no-body, *Quod nemini parcant*, in the same way as the *Furii* were termed *Eumenides*.

Hesiod,

Hesiod, in the Beginning of his *Theogony*, fays, that they were the Daughters of *Night* and *Erebus*. As the whole Destiny of Men, which was thought to be subject to the Power of the *Parcæ*, respected either the Time of their Nativity, or of their Life or Death. *Clotho*, the youngest of the three Sisters, presided over the Moment when we came into the World; and held the Distaff; *Lachesis* spun all the Events of our Life; and *Atropos*, the eldest of the three, cut the Thread with Scissars, and thus put a Period to it, according to this antient Verse.

Clotho colum retinet, Lachesis net, & Atropos occat.

There were no Divinities in the Pagan World who had a more absolute Power than the *Parcæ*, Mistresses of human Lot, who regulated its Destinies: Whatever came to pass in the World was subject to their Empire. The three most usual Names of these Goddeffes had a plain Allusion to their Offices: The first is derived from κλοθεῖν, *to spin*; the second from λαχεῖν, *to measure out by Lot*; and the last from ἀπρεπτον, *irreversible*: Or, which comes to the same Thing in the main, *Clotho*, as *Fulgentius* in his *Mythology*, Book i. alledges, signifies *Evocation*, to denote that this Goddess over-rules the Moment of our Birth; *Lachesis* signifies *Lot*, because it is she that regulates the Destinies; and *Atropes*, without Order and without Law, to teach us, that this Destiny is held by no Consideration, when the Hour of our Death is once come, and that she owns no other Law but that which *Fate* imposes upon her.

Q. How came *Pecunia* to be made a Goddess;

A. As the most antient Symbol, which has been found upon Money, was some Animal, *Pecus*, whence it had the Name among the *Latins* of *Pecunia*; so they made a Goddess, according to St. *Augustine*, of that same Word, which they invoked in order to procure it in Abundance. I may venture to say, she hath too many Votaries among *Christians*.

*Jews, Turks, and Christians, several Tenets hold,
Yet all one God acknowledge: This is Gold.*

Q. What Kind of Gods were the *Penates*?

A. Though it is true; that the *Penates* were sometimes con-

confounded with the *Lares* and *Genii*, it is certain however, that they were often diſtinguiſhed from one another, and their Diſtinction is very well obſerved in *Coriolanus's* Farewel to his Mother, to whom, according to *Dionyſius Halicarnaffus's*, *Antiquit.* Book viii. he ſays, Adieu, ye *Penates*, ye paternal *Lares*, and ye *Genii* of this Place.

First, we muſt not imagine that the *Penates* formed a different Claſs of Divinities, ſince on the contrary they were choſen from each of them. Sometimes it was *Jupiter*, oftener *Veſta*, and ſo of others, according to the Devotion of the Perſons who made choice of them. *Nigidius*, an antient Author cited by *Arnobius*, *againſt the Gentiles*, diſtinguiſhes four Sorts of *Penates*: The firſt are of the Claſs of *Jupiter*, that is, choſen from among the Celeſtial Gods: The ſecond from that of *Neptune*, or from the Sea-gods: The third from thoſe of *Pluto's* Claſs, or from among the Infernal Gods: The laſt may be taken indifferently from the Claſs of all the deified Men. It muſt be owned however, that by the *Penates* were uſually underſtood thoſe of the *Samothracians*; though we grant at the ſame time, that it was optional to every one to chuſe thoſe whom he had a mind: Accordingly, we have antient Inſcriptions that make mention of the *Penates* and *Lares* of all Sorts, even of living Emperors. It was likewise permitted to place their Anceſtors among thoſe Gods; and this is what moſt frequently happened. The *Romans*, according to *Dionyſius Halicarnaffus*, Book x. gave the Name of *Penates* promiſcuouſly to all their Gods. “ But thoſe who tranſlated this *Greek Word*, have called
“ them, ſome, *Paternal Gods*; others, *Original Gods*;
“ others again *the Gods of Poſſeſſion*; ſome *the ſecret or*
“ *concealed Gods*; laſtly, *tutelar Gods*; whereby it would
“ ſeem that each deſigned to expreſs ſome particular Pro-
“ perty of theſe Gods; though at the bottom they all
“ mean the ſame Thing.”

Antiently it was not allowable to have theſe private Gods, nor to addreſs any Worſhip to them; but at laſt, not only was the Introduction of them tolerated, but it was even authorized by ſecular Powers. There was one of the Laws of the *Twelve Tables*, ordering the religious Celebration of Sacrifices to the *Penates*, and the uninterrupted Continuation of them in Families, in the ſame Manner they had been eſtabliſhed by the Heads of thoſe Families.

Families. It is farther known, that, when any one paſſed into another Family, the Magiſtrate took care to provide for the Worſhip of the Gods whom the adopted Perſon had relinquished. If we would now trace the Original of the *Penates*, I take it to have ariſen from a vulgar Opinion, that the *Manes* of their Anceſtors took pleaſure after Death to dwell in their Houſes, where they were even frequently interred, if we may believe *Servius* upon theſe Words of the *Eneid*, Book vi. *Sedebus hunc refer ante ſuis*, and where their Pictures uſed to be preſerved in the Places of the greateſt Reſpect. For, having conſidered them under the Notion of illuſtrious Perſons, they came by degrees to pay them Reſpect and Homage; then they implored their Aſſiſtance, and at laſt founded to them a Worſhip and religious Ceremonies. The Paſſage of the Book of *Wiſdom*, xiv. 15. “ For a Father afflicted with untimely Mourning, when he hath made
“ an Image of his Child ſoon taken away, now honour-
“ eth him as a God, which was then a dead Man, and
“ delivered to thoſe that were under him Ceremonies and
“ Sacrifices.” This ſpeaks of the Death of a Child, beloved by his Parents, whoſe Worſhip was at laſt eſta- bliſhed in the Family; and is a convincing Proof of this. Thus I am of Opinion, that of old the *Penates* were only the *Manes* of their Anceſtors, as *St. Auguſtine*, Book ix. ch. 11. of the *City of God*, proves from the Authority of *Apuleius* and *Photinus*; but that in After-times they aſſo- ciated with them all the other Gods without Diſtinction.

The Statues of the Gods *Penates* were made not of Wax only, as ſome Authors pretend, but indifferently of all Sorts of Materials, even Silver itſelf. They were conſecrated in the moſt ſecret Places, which was called the *Latorium*, *Penetralia*. There Altars were erected to them, Lamps kept burning, and Symbols added, all of them expreſſive of Vigilance; among others the Dog, whoſe Skin theſe Statues wore upon their Shoulders, as the *Lares*, or had the Figures of them under their Feet. *Apuleius* comprehends all the Sacrifices of the *Lares* and *Penates* in theſe Words, *Thure, moro, & aliquando victi- mis; Incenſe, Wine, and ſometimes Victims*. There were for that Purpoſe Altars, ſuch as may be ſeen in *M. Baudelai's* Works, intituled, *The Utility of Voyages*, Pag. 1262.
On

On the Evening before the Feaſt great Pains were taken to rub the Statues with Balm and Wax, to make them fine and glittering, and capable of receiving the Impreſſion of the Vows that were made to them. This Wax formed a Cruſt all over, which covered Matter whereof the Statues were made; and this no doubt is what had deceived the Authors I mentioned, who took them to be made of Wax. Antiently Children were offered to them in Sacrifices, but *Brutus*, he who expelled the *Tarquins*, changed this barbarous Sacrifice into one more natural; and from that Time nothing was offered to them but Wine, Incenſe, Fruits, and ſometimes bloody Victims. Lambs, Sheep, &c. as we ſee in *Horace*, who, inviting his Miſtreſs to come and aſſiſt at the Sacrifice, which he was preparing in his Family in Honour of the Genius, takes notice to her of the Preparation he had made for it:

*Ridet argento domus; ara caſtis
Vineta verbenis, auct immolato
Spargier agno.*

Tibullus, in like manner ſpeaks of the Sacrifice of a Sheep, which he offered up to the rural Gods of the *Lares*. Their Statues were likewise crowned with Feſtoons, Garlick and Poppy, and ſeveral little Ceremonies were added thereto, which is needleſs to recite. It is proper only to remark, that in the publick Sacrifices offered to the *Penates*, they ſacrificed to them a Sow, as has been ſaid in the Answer to the Queſtion of the *Lares*, from *Varro* and *Propertius*, and this Cuſtom is thought to be introduced by *Aeneas*. It was in the Time of the *Saturnalia*, that they celebrated the Feſtival of the *Lares* and *Penates*, and there was a Day beſides in each Month ſet apart for worſhipping the domeſtick Gods. Zeal went even ſometimes ſo far as to worſhip ſome of them every Day, and even ſeveral times in the ſame Day, as *Suetonius* and *Tacitus* proves from the Example of *Nero*, who neglected all the other Gods for the Sake of a favorite *Penates*.

As not only private Perſons had each his Gods *Mant* or *Penates*, but every People choſe of them for the Preſervation of the State; there was at *Rome* a Temple conſecrated to the domeſtick Gods, and there was ſet apart for them a Holiday, which was celebrated with a great

great deal of Solemnity, the ſecond of the Kalends of January, that is, the laſt Day of December. To this were added the Games called *Compitales*, as much as to ſay thoſe of the Croſs-ſtreets, becauſe the *Penates* preſided over them. In fine, ſo great Reſpect was paid to the *Penates*, that no important Enterpriſe was undertaken without conſulting them; their Figures were even ſometimes carried about in Journeys, as we learn from *Apuleius*: “Wherever I go, ſays he, I always carry with me “in my Journey the Figure of ſome God.” And *Cicero*, it ſeems, was afraid of fatiguing his favorite *Minerva*, when, upon ſetting out for his Exile, he went in a ſolemn Manner and conſecrated her in the Capitol. The Figure of the Gods *Penates* was ſometimes the ſingle Representation of ſome God, Genius, Heroe, or Demi-god, or, laſtly, of ſome famous Anceſtor; frequently they were *Pantheons*, that is, ſuch as were charged with the Symbols of ſeveral Divinities; of theſe we find ſeveral in *Spon*, *Couper*, and particularly in *Baudelaſ*’s *Utility of Voyages*.

As Man is naturally curious and anxious about Futurity, it is probable, that among the *Penates* there were ſome who delivered Oracles. We know that no important Buſineſs was done without conſulting the Oracle; but as the Places to which they had to repair for that Purpoſe were ſometimes remote, as great Apparatus and Expences were neceſſary, in order to conſult them, it was more convenient for every Man to have one in his own Houſe, which he conſulted at leaſt for all domeſtick Affairs. It is true, I have not found any poſitive Authority to inform us of this Fact; but frequently a Medal, and Intaglio, let us know many Things which we ſhould otherwiſe be ignorant of. *Cupponi*, the honorary Correſpondent of the Academy of the *Belles Lettres*, ſent, in 1733, to M. de Boze the Print of an antique Intaglio, a *Cornelian*, which represents an Altar whereon is a Head, or rather a Mask; by the Side, and almoſt behind, is the Figure of a Man ſtooping down, with his Head inclined as it were to liſten; upon the Forepart is a Woman ſtanding, and at the Foot of the Altar a little Animal. The Explication given of it, in the ninth Volume of the Memoirs of the Academy, perfectly agrees to one of the Gods *Penates*. The Mask represents either the God *Pan* or *Sylvanus*, or ſome other of that Claſs: The Man, who is in a liſtning Poſture, is expecting

pecting his Reſponſe: The Woman, who is ſtanding, ſeems to come for Inſight, either into ſome Dream, or ſome other Affair which diſturbſ her: The little Animal, which may be taken for a Dog, or for a young Kid, is the Viſtim deſtined for the Sacrifice. All this may be ſeen more fully in the Place which I have mentioned.

Theſe *Phrygian* Gods, adopted with great Revenues by the *Romans*, who were fond of nothing ſo much as of being thought to be deſcended from *Eneas* and his Mother *Venus*, were placed in a Temple near the *Forum*. Here is the Deſcription of them by *Dionyſius Halicarnaſſus*, Book i. “ They were, ſays he, two Men ſitting, each
“ of them armed with a Pike, and the Sculpture of them
“ was very antient. We have alſo, adds this Author,
“ ſeveral other Statues of the Gods in old Temples,
“ which are all in a military Garb.” The ſacred Fire, or *Veſta*, which *Eneas* likewise brought with him, was undoubtedly the moſt diſtinguiſhed of the Gods *Penates*; ſo *Virgil*, *Eneid*. Lib. ii.

*Sic ait, & manibus vittas, veſtamque potentem
Eternumque adytis offert penetralibus ignem.*

After that *Hector* had recommended theſe Gods to him, he himſelf approaches the ſacred Hearth, and removed from thence the Fillets of *Veſta*, and the Fire that was there burning. If we may believe *Varro*, cited by *Macrobius*, Book iii. Ch. 4. *Dardarus* had firſt brought theſe *Phrygian Penates* into the Iſland of *Samothrace*, and *Eneas* transferred them thereafter from *Troy* into *Latium*.

I ſhall only add farther, that the Idols which *Jacob* brought from the Houſe of *Laban* his Father-in-law, and which the Holy Scripture calls *Theraphim*, were the Gods *Penates*, whoſe Worſhip was propagated afterwards into *Phrygia*, thence into *Greece* and *Italy*: This, without all Controverſy, is their true Original. We may add in the laſt Place, that it was probably believed in the *Pagan* World, that Houſes were not ſufficiently guarded by the *Lares* and *Penates*, ſince they had alſo other Gods to take care of the Gates, the Keys and Hinges, of which I have ſpoken elſewhere.

Q. How came *Piety* to be made a Goddeſs?

A. As *Piety*, whether we have for its Object the ſupreme

preme Being, or the Poor, or one's Country, has always been reſpected in all human Societies, we need not wonder that the *Romans* made this Virtue a Divinity, and the Object of Worſhip. *M. Attilius Glabro* built a Temple to her in the Herb-market, a ſecond in the Place where the Woman dwelt who had nurſed her Father in Priſon, which is expreſſed to us by that of natural Affection: *Pietas erga parentes.*

2. How came *Philip*, King of *Macedon*, to be made a God?

A. *Philip*, King of *Macedon*, was too illuſtrious not to acquire heroic Honours; accordingly he had in *Alces* a Chapel built in the Form of the *Rotunda*, where he had a Statue of Gold, by the Hand of *Leochares*. However ambitious his Son *Alexander* was to be taken into the Number of the great Gods, as in the Oracles I have ſaid elſewhere, I know not if he ever attained even to heroic Honours; at leaſt, if any Worſhip was paid to him, it was not very extenſive. *Phylacus*, for having relieved the City of *Delphi*, obtained a heroic Monument. *Polydorus*, the Son of *Alcamenes*, King of *Sparta*, received extraordinary Honours from the *Lacedemonians* after his Death. *Deucalion* had Altars in *Greece*, and was honoured there as a Divinity; *Dionides* was eſteemed a God, and had a Temple and ſacred Grove at *Timavus*, according to *Strabo*, Page 146. *Ergane*, a Goddeſs, had alſo her Altar. The Deſcendants of *Phidias* ſacrificed to him, according to *Pauſanias*. *Hermotimus* was worſhipped as a God among the *Clizomenians*, and had there a Temple, according to the Teſtimony of *Tertulian de Anima*. *Palamedes*, according to *Philoſtrates*, in the Life of *Apollo Tyanus*, was honoured as a God: He had a Statue erected to him with this Inſcription, *To the God Palamedes*. *Pandarus*, according to *Strabo*, was worſhipped in *Lycia*. *Patheia*, ſays *Cicero*, in his firſt Book of *Divination*, had a Temple near *Lacedemon*: Others take her for *Puſiphae* the Wife of *Minos*. *Phoroneus*, as we learn from *Pauſanias* in *Corinth*, had one at *Corinth*, near that of *Nemean Jupiter*; and even in *Pauſanias's* Time they celebrated the Aniverſary of that Heroe. *Aceſidas* and *Acisus* had alſo heroic Monuments in *Greece*, as we read in the ſame Author; as alſo *Acratius*, a Genius of *Bacchus's* Retinue, and
Adraſtus

Adraſtus the Son of *Talaus*, *Æthlius* the Son of *Eolus*, who was ſirnamed *Jupiter*; *Agamedes* and *Trophonius* his Brother, the ſame who had the famous Oracle; *Agamemnon* and *Menelaus*, and *Ajax* the Son of *Telamon*, participated of the ſame Honour; while *Ajax*, the Son of *Oileus*, received them in the ſmall Island of *Leuce*, where a particular Worſhip was alſo paid to *Achilles*. *Pyrrus* his Son was alſo worſhipped principally at *Delphi*. *Lycurgus*, if we may believe *Strabo*, Book vii. had a Temple at *Lacedemon*. *Pausanias*, who of all the Ancients has enlarged moſt upon this Subject, having travelled over *Greece*, which was full of heroic Monuments, makes mention of thoſe of *Alalcomedes*, the Foſter-father of *Minerva*; of *Alcathous*, *Alcimedus*, *Alcines*, *Alcon*, *Ambryſſus*, *Anaxis*, *Mnaſinous*, *Aratus*, *Archemorus*, *Aſtrabacus*, *Atys*, *Augeas*; of the *Arcadian Aulan*, of *Balon*, Squire to *Amphiaraus*; of *Perſeus*, *Thyſtes*, whoſe heroic Monument was upon the Highway that led from *Myccna* to *Argos*; of *Bellerophon*, *Eutes*, *Chilan*, *Cladeus*; the Son of *Hyllus*; of *Chiron*, ſo celebrated in the heroic Age; of *Cleomedes*, *Cleones*, *Cranus*. He makes alſo mention either of the Temples or Statues of *Stemmutius*, of the *Caretus*, of *Tentus*, *Hyacinthus*, peculiarly honoured in *Laconia*; of *Iolaus*, the Companion of *Hercules*, worſhipped in *Sardinia*; of *Iphicles*, Brother to the ſame *Hercules*; of *Oreſtes*, *Lacedemon*, *Latius*, *Laphiſtius*, *Lycurgus*, *Mc-lampus*, *Hippoton*, whoſe heroic Monument was at *Athens*; of *Pereugore*, to whom heroic Honours were paid at the Time of the Feſtival of *Diana Limnatis*, whoſe Statue he had carried off at *Sparta*; of *Prometheus*, who had a Statue in *Phocis*, with a Chapel and Altar; Games were alſo inſtituted in honour of him; of *Ptolomy Philadelphus*, whom this Author reckons in the Number of the Heroes; *Epenymus*; of *Sebrus*, *Alcimus*, *Enarephorus*, whom *Apollodorus* calls *Arcimus*; of *Dorycles* and *Tebrus*, whoſe heroic Monuments were in *Lyconia*; of *Stinyclerus*, the *Meſſenian* Heroe; of *Theras* the Son of *Auteſian*, whoſe Aniverſary was celebrated by the *Therians*, who derived their Name from him; of *Triptolemus*, whoſe Temple was to be ſeen at *Eleuſis*; of *Zarax*, a Man of great Fame, who had learned Muſic from *Apollo* himſelf, and whom this Author reckons to have been not far from *Athens*, but on the Extremity of *Laconia*, where was the City of *Zaraxo*, to which

which he communicated his Name. This curious Traveller, after naming several Heroes, has not forgot the illustrious Women who had attained to the same Honours; such as *Alexandra*, or *Cassandra*, the Daughter of *Priam*, who had a Temple in *Greece*; *Alcmena*, whose Altar was at *Athens* in the Temple of *Hercules* her Son; *Andromache*, who had an heroic Monument in the same Country; *Anaxandra*, who had likewise an Altar there; as also *Aphea*, and the *Trojan Alimene*; *Coronis*, the Daughter of *Phibegyas*, and Mother of *Esculapius*, who was worshipped there with her Son; *Helen*, who had a Temple at *Lacedemon*; *Cynisia*, the Daughter of *Archidane*, who gained the Prize at the Olympic Games. *Hilara* and *Phæbe*, the Wives of *Castor* and *Pollux*; *Jodamia*, who, though transformed into a Stone, had the Honour of another Altar; *Iphimodia*, *Laphria*, *Latria*, *Latona*, the Mother of *Apollo* and *Diana*; *Manto*, the Daughter of *Tiresia*, who professed the Art of Prediction, like her Father; *Meganira*, *Rhadina*, whose Tomb was honoured by unfortunate Lovers; and lastly, *Ocæwia*, whose Temple was in high Reputation.

These in general were the Heroes and Heroins, to whom *Greece* had destined religious Worship.

Q. Who was *Pluto*, and how came he to be made a God?

A. *Pluto*, the Son of *Saturn* and *Rhea* or *Ops*, was the younger of the three *Titan* Brothers, who escaped the Cruelty of their Father, in the Division of the World among them; Hell was *Pluto's* Lot, that is, *Italy*, and afterwards *Spain*. That this Prince had Hell for his Lot *Diodorus Siculus* says, namely, that this Fable arose from his being the first who founded the Custom of burying the Dead, of transferring them into Sepulchres, and of bestowing other Honours upon them, which, before him, had been neglected. But what Probability is there, that Duties so natural should be overlooked till the Time of *Pluto*? It is therefore much more probable that he was reckoned the King of Hell, because he lived in a very low Country, in respect of *Greece*, where *Jupiter* had fixed his Empire; and the following are the true Foundations of a History which has been so much disguised.

Pluto, having retired to the Extremities of *Spain*, applied himself greatly to carry on the Working of the Gold and

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Silver

Silver Mines, which were very common, especially on the Side of *Cadiz*, where he fixed his Residence: *Betica*, where *Pluto* iettled, was that Province which we now call *Andalusia*; and the River *Betis*, now called *Gaudalquivir*, gave that Name to it. This River formed of old at its Mouth a small Island called *Tartesus*, with a City of that Name; this was the *Tartessus* of the Antients, whence *Tartarus* was formed. We may remark, that, tho' *Spain* is not reckoned at this Day a Country fertile in Mines, yet the Antients speak of it to us as a Country where were many Mines of Gold and Silver: They tell us, even by a kind of Hyperbole, that its Mountains and Hills were almost all Mountains of Gold; (see *Possidonius*) that nigh to *Tartesus* was a Mountain of Silver, see *Avicennus*. *Aristotle* informs us, that the first *Phenicians* who landed there found so great a Quantity of Gold and Silver, that they made their Anchors of those precious Metals. The Author of the *Maccabees*, Book x. Chap. 8. speaking of the *Romans*, says, that they, by the Conquest of *Spain*, made themselves Masters of the Mines of Gold and Silver that were in that Country. *Silius* the Poet calls *Spain* a Country fertile in Gold;

*Jam terra cedit Ibera,
Auriferis tandem Phenix depulsus ab oris.*

This doubtless is what obliged *Pluto*, who was ingenious in that kind of Work, to fix his Residence about *Tartesus*; and this is also what made him pass for the God of Riches, and go under the Name of *Pluto*, instead of that of *Agelatus*, which he had before; which has frequently been confounded with *Plutus* the God of Riches, whom I shall speak of in Answer to the next Question.

The Situation of *Pluto's* Kingdom, which was a very low Country in respect of *Greece*, made him pass for the God of Hell: Besides, as he continually employed Labourers in the Mines, who were obliged to take a far Way about into the Bowels of the Earth. Add to this, that they who work in the Mines commonly die there: *Pluto* was therefore reckoned the King of the Dead, and the very Name which he bore, *Ides*, signified *Death*, *Destruction*; it seems to be formed from the *Phenician* Word *Ed* or *elid*, *to destroy*. Moreover the Ocean, upon whose Coast he reigned, was accounted a Place overspread with Dark-

neſs; and this, I reckon, is the Foundation of all the Fables that were invented afterwards concerning *Pluto*, and his Realms of Darkneſs. It is probable, for Example, that the famous *Tartarus*, that Place ſo noted in *Pluto's* Empire, comes from *Tartarus* which is near *Cadiz*. The River *Lethe* comes, not improbably, from the *Ga-dalethe*, which runs over-againſt that City; and the Lake *Avernus* from the Word *Abarona*, importing, at the Extremities; a Name given to that Lake which is near the Ocean; accordingly *Pluto* was eſpecially worſhipped at *Cadiz* under the Name of *Death*, as *Philoſtratus* remarks: *Soli hominum feſtis cantibus Mortem celebrant*, ſays he of the People of *Cadiz*. As to which there can be no doubt, ſince the *Phenicians*, whoſe Language was eſtabliſhed at *Cadiz*, with the Colonies that *Hercules* had planted there, called *Pluto*, *Muth*, their Name for Death. Add to this, that all the Names given to him, in the ſeveral Countries where he was worſhipped, have a Reference to this Title, *God of the Dead*. The *Latins* call him *Sumanus*, the *Sabines*, *Juranus*, a Word which has Affinity to that of a Coffin; others *Orcus*, or *Argus*, or *Fibrus*. The Keys, that were put into his Hand inſtead of a Sceptre, ſignified this God had the Keys of a Kingdom whence there is no Return: The Sacrifices of black Sheep that were offered to him, and other Things of that Nature, alluded to the ſame. This God had ſeveral other Names, *Jupiter*, *Stygius*, *Agſilans*, *Ageſander*, becauſe he paſſed for a Leader of the People and Colonies, *Ἀγέσων*, Leader of the People *Ἀγέων*, of Men; *Πλάτος*, rich, upon account of the Mines; *Dis* or *Ades*, a terra, ſub terra ejus regnum; *Dis-pater*, or *Dioſpiter*. I ſaid they offered black Victims to *Pluto*, to which I add, that he had this in common with all the infernal Divinities; Ditches were dug about the Altars, the principal Ceremony conſiſted in pouring in thither the Blood of the Victims, as if it had been neceſſary for it to penetrate to the Kingdom of that God. Again, whatever was of bad Preſage was eſpecially conſecrated to him the ſecond Month of the Year, and the ſecond Day of the ſame Month; and that becauſe, according to a Principle diffuſed through *Italy* from the Time of *Pythagoras*, the Number Two was of all Numbers the moſt unlucky, denoted the bad Principle, and conſequently Diſorder and Confuſion. *Pluto*

the Divine, in his *Timæus*, tinged with the Doctrine of *Pythagoras*, compared this Number to *Diana* always barren, and consequently despised. We have few Monuments of *Pluto*; but in these which Time has preserved, he is represented with his Sceptre or Batton with two Points, to distinguish it from *Neptune's* Trident which had three. We find him likewise seated upon a Throne, holding a Sceptre or a Spear in his Left-hand, and with the Right giving *Cerberus*, the Dog of Hell, a Sop; sometimes he has the *Calathus* upon his Head, because *Scrapis*, whose Symbol the *Calathus* is, was the same among the *Egyptians*, as *Pluto* among the *Greeks*.

Q. Who was *Plutus*, and how came he to be made a God?

A. Some Antients, from the near Resemblance between the Names of *Pluto* and *Plutus*, have taken them for one and the same God; but the greatest Part have always distinguished them. All are agreed with *Hesiod*, that *Pluto* was the Son of *Chronos*, or *Saturn*, and *Rhea*; now the same Poet asserts, that *Plutus* owed his Original to *Ceres* and *Jason*. “*Ceres*, says he, having had Commerce with the Heroe *Jason*, and had a Son by him named *Plutus*, whom she brought forth in the Island of *Crete*, and who was very powerful by Sea and Land.” *Hyginus*, *Col. Poet. Astr. in Arctophylaxæ*, adds the Testimony of an antient Historian of the City of *Gnosus* in the Island of *Crete*, named *Petallides*, who positively asserts it. “*To Ceres and Jason*, says that antient Historian, “were born two Sons, *Philometus* and *Plutis*, who had but little favour for one another. The latter, who was extremely rich, imparted no Share of his Substance to his Brother, who, being sore reduced, sold the small Estate he had, bought two Oxen with the Price, and set about cultivating of the Ground, and was the first that applied himself to Agriculture. His Mother *Ceres*, after having admired the Art, which her Son had invented, placed him among the Stars, where he forms the *Bootes*, or the *Arctophylax*.” Having given you the Translation, the Original follows. “*Ex his (id est Ceres & Jason) ut Petellides Gnosius Historiarum Scriptor demonstrat, nascuntur Filii duo Philometus Plutus, quos negant inter se convenisse: Nam Plutum qui ditior fuerit, nihil fratri suo de bonis concessit: Philometum autem* “nece-

“neceſſario aduſtum, quodcunque habuerit, vendidiſſe, ex
 “eo Boyes duos emiſſe, & iplum primum plauſtrum fabri-
 “calum eſſe. Itaque arendo et colendo agros, ex eo ſe-
 “aluiſſe. Cujus matrem inventum iniratum, ut arantum
 “cum inter ſidera conſtituiſſe & Bootem appellaiſſe.”

Here then, according to the Authority of an antient Hiſtorian, whom *Hyginus* does not contradict, is a Son of *Juſon*, named *Plutus*, a very rich Man; and who, conſequently may be the God of Riches adored by the *Greeks*. This *Plutus* the God of Riches, whoever he was, having been obſerved to diſpenſe his Favours very unequally, was therefore given out to be blind, as well as *Love*. *Ariſtophanes*, in his *Plutus*, adds, that he was lame, becauſe, whenever he had a mind to enrich the Good, he came to them but very ſlowly; and when he came to favour them, he was ſaid to be very clear-ſighted, and to have good Eyes. We know in what Manner this comic Poet railies the *Athenians* with reſpect to this God, and how, when the good *Chremylus* had reſtored his Sight to him, he puts him in the Place of *Jupiter*, and makes him to be the only God whom they invoked. *Pindar*, *Ariſtophanes*, and *Lucretius* tell us, *Plutus* was a daſtardly God, whence *Eſop* has taken occaſion to make one of his Proverbs; but *Plutus* vindicates himſelf from that Imputation, in the Comedy which I have cited, and ſays, that as Thieves and Robbers never could catch him, that is, never could make themſelves Maſters of great Riches, hence they conſtructed his Precaution and Foreſight to be Cowardice. *St. Jerom.*, followed by ſeveral eccleſiaſtical Writers, alledges, that the *Syriac* and *Chaldeic* Word, *Mammus*, was the ſame with the *Plutus* of the *Greeks*; it is true indeed, that Word ſignifies Riches, and in the Books of *Gen.* and *Job*, *Mathon* is taken for Treasures; but this, as I take it, is no Proof that the *Syrians* and *Chaldeans* had made a God of Riches.

2. When did *Pluto* live, and who were Contemporaries with him?

Pluto lived in the Year of the World 2511, before Chriſt 1489 Years, to which add 1750 makes 3139 Years ſince his Time; his Contemporaries were *Othmus*, *Celus*'s Son-in-law, who ruled the *Iſraelites*; *Zimnephus*, the third King of *Egypt*; *Tut.* *mes.* King of *Babylon*; *Pandion*, King of *Athens*; *Cadmus*, King of *Thebes*; *Eucetas*, King of *Lycia*.

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cedemon; *Lyncus*, King of *Argos*; *Epopeus*, King of *Sicyon*; *Sisyphus*, King of *Corinth*; *Erichthonius*, King of *Troy*; *Jupiter*, King of *Crete*; *Saturn*, being expelled *Crete*, reigned with *Janus* in *Italy*. *Chiron*, *Pluto's* younger Brother, an excellent Physician, taught *Esculapius* Physic, *Apollo* Music, *Hercules*, Astronomy, and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. Who were Contemporaries with *Plutus*, and when did he live?

A. *Plutus* lived in the Year of the Word 2711, before Christ 1211, to which add 1750 makes 3039 Years since his Time. His Contemporaries were *Abimelech*, who ruled over the *Israelites*; *Belus*, King of *Babylon*; *Eteocles*, King of *Thebes*; *Caster* and *Pollux* of *Lacedemon*; *Plistherces*, King of *Argos*; *Adrastus*, King of *Sicyon*; *Priamus*, King of *Troy*; *Erithrus*, King of *Spain*; *Bremier* ruled in *Germany*; *Linus*, the Son of *Apollo* and *Terpsidore*, a *Theban*, who taught Music and Letters, and was Master to *Orpheus* and *Hercules*.

Q. How came *Poverty* to be made a Goddes?

A. *Arrian*, *de Exp. Alex.* informs us, that the *Gadarians* adored *Poverty* with the *Arts*, which they joined in the same Worship, because *Poverty* is, indeed, the Mother of Invention. *Plautus*, in his *Trimus*, in the Prologue to that Comedy, makes this Goddes one of the Persons in the Play, and says, that she was the Daughter of *Debaucher*. *Pluto* makes *Love* to her Son;

Q. How came *Prayers* to be made Goddeses?

A. *Prayers*, according to *Hesiod*, in his *Theogony*, were *Jupiter's* Daughters, moaning Sisters who were repulsed oftener than they were heard. *Homer*, in the Speech of *Phoenix* to *Achilles*, gives a charming Description of them:

“ Pray’rs are *Jove’s* Daughters, of celestial Race;
 “ Lamè are their Feet, and wrinkled is their Face;
 “ With humble Mien, and with dejected Eyes,
 “ Constant they follow where Injustice flies:
 “ Injustice swift, erect, and unconfin’d,
 “ Sweeps the wide Earth, and tramples o’er Mankind,
 “ While *Pray’rs*, to heal her Wrongs, move slow behind. }
 “ Who

“ Who hears these Daughters of almighty *Jove*,
 “ For him they mediate the Throne above :
 “ When Man rejects the humble Suit they make,
 “ The *Sire* revenges for the Daughter's Sake ;
 “ From *Jove* commission'd, fierce Injustice then
 “ Descends, to punish unrelenting Men.

POPE, *Illiad* ix. 624.

The Mythologists give several Explications of this Allegory : But it requires no great Penetration to find out, that *Homer* calls *Prayers* lame, because they come not just after the Injury that had occasioned them ; that they have wrinkled and down-cast Eyes, to denote how apt Men are to defer Repentance, and how humble at last, when they want to make their Peace with the offended Party.

Q. Who was *Priapus*, and how came he to be made a God ?

A. Though Authors are not unanimous as to *Priapus's* Father and Mother, since some of the Ancients assert, that he was the Son of a Nymph named *Nois*, or, according to others, *Chione* ; yet most Authors are pretty well agreed, that he was the Son of *Bacchus* and *Venus*. *Juno*, they add, being jealous of that Goddess, wrought so by her Enchantments, that she made her Child quite monstrous and deformed. Thus *Venus* had no sooner brought him into the World, than she removed him out of her Sight, and gave him to be educated at *Lampsacus*, a famous City and Port of *Asia*, at the Mouth of the *Hellepont*, whence this God has ever since borne the Name of *Lampsacenus*. Having afterwards become the Dread of Husbands, he was banished that Town ; but the Inhabitants, afflicted with a secret Distemper, recalled him, and from that Time he was made the Object of publick Veneration ; a Temple was built to him, and Sacrifices instituted to his Honour. It is easy to see, that under this Fiction is wrapped up the History of the Propagation of the Worship of this God from *Egypt* to *Lampsacus* ; and the Observation I have made from *Herodotus*, that the Birth of a God in a Country means only the Introduction of his Worship in that same Country, ought especially to take place here. Accordingly he was given out to be the Son of *Bacchus* or *Dionysus*, who made the Conquest of the *Indus*, who was

the same with *Osiris*, and there is no doubt but the *Venus*, who is given him for his Mother, is the same with *Isis*. This *Egyptian* Queen, as has been said, had introduced after the Death of her Husband the infamous Ceremony of the *Phallus*. This is the whole Mystery of *Priapus*, who was represented in so obscene a Manner. I must be excused from enlarging farther upon the Obscenities that accompanied the Worship of this God, to whom they sacrificed an Ass. *St. Augustine* had Reasons for revealing them which subsist no more; and I shall only add, that *Beiffart* has given a Print of a Bas-relief which represents the principal Feast of *Priapus*. It is celebrated by Women, the chief of whom, who is probably the Priestess, anoints the Statue of the God, while others are presenting to him Baskets full of Fruits, and Vases full of Wine, as to the God of the Gardens and of the Country. We see others of them in the Attitudes of Dancers, playing upon an Instrument not unlike a Harp. There are two of them playing upon the Flute, another holds a Sistrum, a new Argument that it was an *Egyptian* Ceremony; another, cloathed like a Bacchanal, carries a Child on her Shoulders. There are some others taken up in sacrificing the Ass which was offered to him. The Victim, bound about the Middle with a large Fillet, has already got the mortal Blow, and its Blood flows copiously into a Bason. In fine, you see by the Priests, who performs the Function of the Scarifier, a Case with several Knives.

Priapus, among the *Romans*, was the God of the Gardens; and there was none of them, whether Orchards or mere Parters, but had one or more of his Statues. *Priapus* was the same with *Belphegor*, that Idol of Iniquity mentioned by *St. Jerome*; that his Worship had been brought into *Lempisus*, a Town in *Asia Minor*, mentioned above, and from thence it passed into *Greece* and *Italy*. *Beiffart* has given a Print of one of the Statues of *Priapus* with this Inscription:

Hortorum custodi, vigili, conservatori propaginis villicorum.

Q. When did *Priapus* live, and who were Contemporaries with him?

A. *Priapus* lived in the Year of the World 2631, before Christ 1369 Years, to which add 1750 makes 3119 Years

Years since his Time. His Contemporaries were *Deborah* and *Barak*, who ruled the *Israelites*; *Aménophthes*, King of *Egypt*; *Chalao*s, King of *Babylon*; *Pandion*, King of *Athens*; *Creon*, King of *Thebes*; *Cynortas*, King of *Lacedæmon*; *Alcæus*, King of *Argos*; *Polybus*, King of *Sicyon*; *Thoas*, King of *Corinth*; *Cæpys*, King of *Troy*; *Lycastus*, King of *Crete*; *Bacchus* conquered *Spain*; *Olbius*, King of *Gaul*; *Lartin*, or *Laertis*, ruled in *Germany*. No Poets, no Historians at this Time.

Q. Who was *Providence*, and how came she to be made a Goddess?

A. Though the Antients believed *Providence* to be an Attribute of the Gods, as may be proved by several Medals, upon which we read *Providentia Deorum*, it appears, however, that they had made a particular Divinity thereof, whom they commonly represented under the Figure of a Woman leaning upon a Pillar, holding in her Left-hand the *Cornucopia*, and in the Right a Batton, which she points to a Globe, at once to shew, that all Goods are derived from her, and that she extends her Care over the whole Universe: Sometimes she has other Symbols, but this Manner of representing her was the most common.

Q. How was *Quies* made a Goddess?

A. *Quies*, *Rest*, a Goddess, as her Name denotes, was invoked for obtaining Repose and Tranquillity: She had a Temple without the *Collin-gate*, and another, according to *Titus Livius*, Book iv. in the *Labican-street*.

Q. Who was *Radamanthus*, and how came he to be made a God?

A. *Radamanthus* was the Son of *Jupiter* and *Europa*: As to the poetical Hell, the *Greeks* have borrowed their Conceptions thereof from the *Egyptians*, and that in appointing Judges there, after the Example of that ancient People, they had singled out those from among their great Men, who had lived with the most unblemished Integrity; of which Number they had found none who better deserved that Honour than *Minos*, *Eacus* and *Radamanthus*. They afterwards divided their Functions; *Eacus*, according to *Plato*, judged the *Europeans*; *Radamanthus*, who had left *Crete*, and fixed his Residence in *Syria*, had

the *Asiatics* for his Lot, among whom were also comprehended the *Africans*; and *Minos*, as chief President of the infernal Court, decided the Differences that arose between the two Judges. All the Poets are agreed in this Superiority over his Collegues. *Homer*, *Odyss. ii.* represents him with a Sceptre in his Hand, seated in the midst of the Shades, whose Causes are pleaded before him. And *Virgil* adds, that he holds in his Hand, and shakes the fatal Urn wherein are contained the Lots of all Mortals:

Quæsitæ Minos urnam movet.

While the stern *Radamanthus* in *Tartarus* sees to the Execution of the Sentences which his Brother pronounces:

Gnæssius hæc Radamanthus habet durissima regna;

Castigatque, auditque dolos, subigitque fateri

Quæ quisque apud superos furto lætatus inani,

Distulit in seram commissa piacula mortem.

Æneid. vi.

Thus, strictly speaking, *Radamanthus* is there only a subaltern Judge, and as it were *Minos's* Lieutenant Criminal: He prepares the Trials, examines and confronts the Witnesses, extorts from the Guilty, by putting them to the Rack, a Confession of their most secret Faults; and, after his Brother has passed upon them the final Sentence, he puts it in Execution.

As to the Contemporaries of *Radamanthus*, see those of *Eacus* and *Minos*.

Q. Who was *Rhea*, and how came she to be made a Goddess?

A. *Rhea*, was the Daughter of *Cælus* and *Terra*, who with her brought forth *Oceanus*, the Ocean, and with him *Cæus*, *Crcæus*, *Hyperion*, *Japetus*, *Rhea*, *Themis*, *Mnemosyne*, *Phœbe*, *Tethys* and *Saturn*.

Rhea having united with *Saturn*, had by him illustrious Children, *Vesta*, *Ceres*, *Juno*, *Pluto*, *Neptune* and *Jupiter*, the Father of the Gods and Men. *Rhea* was the Name of the Earth, and, as I have said, the Wife of *Cronus* or *Saturn*, a younger Goddess by Generation than *Titæa*, though frequently confounded with *Diana*, *Ceres* and *Proserpine*; with this Distinction however, that *Diana* was taken for the upper Hemisphere of the Earth, and *Proserpine*, as
also

also the God *Tellumo*, who was reckoned the same with *Pluto*, for the lower Hemisphere; lastly *Ops* and *Tellus*, *Vesta*, *Bona Dea*, *Cybele*, the Great Mother, were also other Names given to the Earth.

Macrobius, in *St. Augustine's Book of the City of God*, accounts for these different Names, and explains the Mystery of them. They believe, says he, that *Tellus* is "the same with the Goddess *Ops*, *ab opera*, because she is improved by Labour; the Great Mother, because she produces Aliments; *Proserpine*, because the Corns spring out of her Womb; *Vesta*, because she is cloathed with Herbs and Turf: Thus it is they reduce several Goddesses to this one, and not without Foundation." She is also called, says the same Author, the Mother of the Gods: The Drum, which is given her, figures the Globe of the Earth; the Turrets, which she wears upon her Head, represent her Cities; the Seats, with which she is surrounded, denote that she alone, while all Things are in Motion about her, remains fixed and immoveable. The Eunuch Priests who serve her point out, that no more is needful for obtaining Grains and Seeds, but to cultivate the Earth, because all is to be found in her Womb. Their tossing and tumbling one another before her, is to shew these who cultivate the Earth are not to be idle, since they have always something to do. The Sound of Cymbals denotes the Noise that the Utensils of Agriculture make; and they are of Brass, because these Utensils of old were made of that Metal, before Iron was found out. The Lion unchained and tame represents, that there is no Ground so wild and barren, but may be subdued and cultivated. For her Contemporaries, see *Juno*, *Jupiter*, *Pluto* and *Neptune*.

Q. How came *Risus* to be made a God?

A. *Plutarch*, in his *Lycurgus*, informs us, that *Lycurgus* put *Risus*, Laughter, into the Number of the Gods. *Pausanias* calls him *Γέγας*, *Geas*, and says, that some People in *Thessaly* celebrated his Festival with Gaiety perfectly suitable to this God.

Q. How was *Ridiculus* made a God?

A. The God *Ridiculus* derived his Original from a Panic Fear, with which *Hannibal* was struck when he

was advancing to besiege *Rome*, a Terror with which said they, the Gods Protectors of *Rome* had smote him; and to eternize the Memory of this Event, which obliged the *Carthaginian* General to return back, they ordered a Temple to the God *Ridiculus*, without the *Porta Capena*.

Q. How came the City of *Rome* to be made a Goddess?

A. The City of *Rome* shared also divine Honours, and she was one of the greatest *Roman* Divinities; and, though this was not the only City which received divine Honours, since Medals make us acquainted with several others, whose Deification is not to be doubted of; yet the Worship of none was either so much celebrated, or so extensive: For to her were Temples erected in several Places of the Empire, especially in *Nicaea*, in *Ephesus*, *Alabanda*, and several other Cities. But the *Romans* especially signified themselves in the Worship they paid this Goddess, who owed to them her Original. Temples, sacrifices, annual Festivals, were all employed to do her honour. She was become the most common Figure on Medals, where we see her often crowned with Turrets, holding in her Hand a Victory. In other respects she was drawn so like to *Minerva*, that she can only be distinguished from her by some particular Symbols. A fine *Roman* Statue represents her as a big Woman sitting upon a Rock, having Trophies of Arms at her Feet, and her Head covered with an Helmet. When she has by her a Sheep and a Goat, she figures the Peace and Tranquillity enjoyed by the Nations which she has conquered. When she is accompanied, as she is in a Figure published by *M. de la Chausse*, with an old Shepherd and with the Wolf which suckled *Remus* and *Remus*, it is obvious that this denotes her Original, and the Shepherd *Faustulus*, who took care of those two young Princes. Lastly, other Monuments exhibit to us *Rome* triumphant, crowned by Victory, with some other Symbols; for which I refer to the Antiquarians.

Q. How came *Saron* to be made a God?

A. *Saron* was looked upon as the particular God of the Sailors, and the *Greeks*, for that Reason, gave him a Name from an Arm of the Sea which is near *Corinth*, or from the *Saronic* Gulf. This is what *Aristides* gives us to understand,

stand, when he says, "For they do not always dwell in the Sea like *Glaucus*, *Anthebon*, and *Saron*." It is farther probable, that this *Saron* is the same whom *Pausanias*, in his *Corinth*, speaks of, and who was King of *Corinth*. *Altepus*, says he, succeeded *Saron*. The latter, as we are told, built a Temple to *Diana Saronis*, in a Place where the Waters of the Sea form a Morass; accordingly they call it the *Phæbean Morass*. This Prince was passionately fond of Hunting: One Day, as he was in chase of a Stag, he pursued it to the Sea-coast, and the Stag having thrown himself in to swim, he plunged in after him, and, in the Keenness of his Pursuit, was carried insensibly on till he found himself in the deep Sea, where, his Strength being exhausted, he, unable to struggle longer with the Waves, was drowned. His Body was brought to the sacred Grove of *Diana*, near the Morass, and buried in the Court of the Temple. This Adventure was the Cause of changing the Name of the Morass, which is now called the *Saronic Morass*."

Q. Who was *Saturn*, and how came he to be made a God?

A. According to the *Atlantides*, *Titæa* had by her Husband *Uranus* eighteen Sons, who, from the Name of their Mother, were called *Titans*: According to the Tradition of the *Cretans*, this Family consisted only of six Sons and five Daughters; and, to shew that the same Persons are meant in both Traditions, the *Cretans* gave those Children the same Father and Mother, namely, *Cælus* and *Terra*, that is, *Uranus* and *Titæa*. The six Sons were *Saturn*, *Hyperion*, *Cæus*, *Japetus*, *Crius* and *Oceanus*; and the five Daughters, *Rhea*, *Themis*, *Mnemosyne*, *Phœbe* and *Tithys*. All of them blessed Mankind with some useful Discovery, which wrought upon their Gratitude and won from them an eternal Recompence.

Saturn, *Diodorus Siculus*, Book *ii* tells us, "This Prince, when he came to the Crown, propagated his Fame and Renown to different Places of the Earth, by polishing and improving his Subjects, who led a savage Life before: He established Justice and Equity every where, and the Men who lived under his Empire were reckoned humane, and of a beneficent Disposition, and by consequence extremely happy." He reigned chiefly in

in the Western Countries, where his Memory is ſtill in Veneration. Accordingly, the *Romans*, the *Carthaginians*, while their City ſtood, and all the people of thoſe Provinces inſtituted Feſtivals and Sacrifices in honour of him, and ſeveral Places were conſecrated to him by their very Names. The Wiſdom of his Government had in ſome ſort baniſhed Vice, and gave Men a Taſte of an Empire of Innocence, Peace and Felicity. The Poet *Heſiod* gives a happy Deſcription of it to this Effect:

“ Theſe were the Subjects of old *Saturn*’s Reign,
 “ Like Gods they liv’d, with Boſoms void of Care.
 “ To Toil and Pain eſtrang’d. Cold Age ne’er ſhook
 “ Their vigorous Limbs; but in eternal Eaſe
 “ They paſs’d the joyous Time: Then, full of Days,
 “ As if o’ercome by gentle Sleep, they dy’d.
 “ In Life each God was theirs; the fruitful Earth,
 “ Spontaneous, pour’d perpetual Harveſt round;
 “ Which, in glad Eaſe, they quietly enjoy’d,
 “ And, when deſcending to the Grave, in Duſt
 “ They ſhrouded lay, their Souls, by *Jove*’s high Will,
 “ Were guardian *Gnii* made; in airy Forms,
 “ To wander Earth, and bleſs the Kindred juſt;
 “ Unſeen, obſerving every Deed of Man.
 “ Of Wealth and Blis th’ Awarders here below.

All the *Latin* Authors are unaniſmouſly agreed, that *Saturn* reigned in *Italy* after *Janus*, who had received him into his Dominions, upon his being dethroned by *Jupiter*. He governed this new State with ſo much Juſtice and Equity, that he made himſelf to be adored by his Subjects, and hence the Period wherein he reigned came to be accounted the *Golden Age*. The Truth is, that Prince, putting all his Subjects upon a Level, left no Room for one to be in Servitude to another; no body poſſeſſed any perſonal Property; all Things were common, as if the World had been but one Patrimony. It is on this Article that *Ovid*’s Talent of verſifying peculiarly ſhines.

To keep up the Memory of that happy Period of Time, during the Feſtival of the *Saturnalia* that was celebrated in honour of him in the Month of *December*, the Servants ſat at the Table with their Maſters; or, according to other Authors, they were ſerved by the Maſters them-

themselves. The Mountain, afterwards called the *Capitoline Mount*, in old Times went under the Name of the *Saturnine Mount*; and, if we believe *Dionysius Halicarnassus* and *Justin*, all *Italy* was named *Saturnia*; a Proof of Antiquity that may be better relied upon than even the Testimonies of Authors, who, not being contemporary to the Facts, have not so much Authority as the Names that were given in the very Time.

Cicero, in his Books on the 'Nature of the Gods,' where he brings in two Philosophers speaking on this Subject, seems to have considered *Saturn's* History only in a physical Light; when one of his Speakers says, he was that God who governed the Course of the Times and Seasons, agreeable to what his Name signifies in *Greek*: For *Cronus*, which is the *Greek* Name of *Saturn*, if you give it the Aspiration, is the same with *Chronos*, *Time*. Thus, according to *Cicero*, when it was said, *Saturn* devoured his Children, it was a plain Allegory taken from *Time*, which devours and consumes all Things: *Tempus edax rerum*, as *Horace* has it. In like manner the Name of *Saturn*, which the *Latins* gave him, signified, according to that Author, one who is full of Fears: *Quod saturatur annis*. Other Philosophers considered only the Planet that bears the Name of *Saturn*, which is the greatest and highest of all. And from that Planet the same Philosophers drew also several Allegories; thus, according to them, what the Poets say of the Prison of *Saturn*, where he is chained up by *Jupiter*, signifies merely, that the malignant Influences emitted from the Planet *Saturn* were corrected by the milder Influences that proceeded from *Jupiter*. In like manner they believed that *Saturn*, as a Planet, being cold and dry, over-ruled Persons of a melancholy splenetic Disposition. As to the Seasons of the Year, the same Planet presided over *Autumn*; and in the Week over the seventh Day. The *Platonics*, according to *Lucian on Astrology*, fancied that *Saturn*, as being nearest Heaven, that is to say, the most distant from us, presided over Contemplation.

Gerard Vossius, in his first Book of *Idols*, justly distinguishes several *Saturns*: It is even thought, as we find in the Book of equivocal Names, which some learned Men ascribe to *Xenophon*, that in the earliest Times most Kings took this Name, but not vouched for a Fact; which is no where

where to be found but in that Work; whose Author is uncertain: The most antient *Saturn*, according to *Vossius*, is *Adam* himself; the second is *Noah*; the third is he *Sanchoniathon* speaks of, under the name *Il*; which *Ensebius* takes to be only a Contraction of the Name *Israel*; or *Jacob*. The fourth is *Moloch* of the *Syrians*; and he again appears to be *Abrabam*, from the Affinity between the one and the other. The fifth is the *Titan* Prince, who reigned in *Italy*, whom some have seen confounded with *Janus*, whose History I have given you in the Letter *I*. We are to observe, that the Worship of *Saturn* was neither so solemn nor so extensive as that of his son *Jupiter*; and it would seem that his cruel Manner of using his Sons made him lose that Superiority, which undoubtedly he would otherwise have had over the rest of the Gods; whereas *Rhea* his Wife, for the zealous Concern she had to save her Children from the Cruelty of her Husband, preserved hers, and was worshipped over all the *Pagan* World, as the Great Mother of the Gods.

Q. Who were Contemporaries with *Saturn*? And when did he live?

A. *Saturn* lived in the Year of the World 2493, before Christ 1507 Years, to which add 1750 makes 3257 Years since his Time. His Contemporaries were *Moses*, the Ruler and Law-giver of the *Jews*; *Pharaoh*, King of *Egypt*; *Mithraeus*, King of *Babylon*; *Erichthonius*, King of *Athens*; *Myles*, King of *Lacedemon*; *Corax*, King of *Sicyon*; *Dardanus*, King of *Troy*; *Chiron*, *Saturn*'s fifth Son, an excellent Physician, taught *Esculapius* Physic, *Aspollo* Music, and *Hercules* Astronomy; and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. Who were the *Satyrs*, and how came they to be worshipped?

A. Among the rural Deities, the *Satyrs*, *Fauns*, *Aegipans*, &c. were so many Gods, or rather Demi-gods, whom the *Pagans* imagined to dwell in the Forests or Mountains, and whom they represented as little Men, very hairy, with Horns on their Heads, Goats Feet, and a Tail dangling behind. They were named indifferently, either *Pans*, or *Aegipans*, or *Satyrs*, or *Sileni*; with this sole Difference, that the *Sileni* were *Satyrs* advanced in Years, if we may credit *Pausanias* in his *Attics*, and *Ser-*

nius on the ſixth *Eneid* of *Kirgil*. The Poet *Nonnus*, in the fourteenth of his *Dionyſies*, ſays, the *Satyrs* were the Off-ſpring of *Mercury*, and the Nymph *Xybine*; and *Alcman* in *Phocius* aſſerts, that they derived their Original from *Bacchus*, and the Naiad *Nicaea*, the Daughter of *Sagar*, whom he had intoxicated, by turning into Wine the Water of a Fountain where ſhe uſually drank; but theſe are but fabulous Births.

Some Authors have taken the *Satyrs* for real Men; and *St. Jerom* too was of this Opinion. *Albertus Magnus*, and *Pius* of *Mirandula*, who followed him, ſpoke of two Kinds of Men, *Satyrs*, and *Not-Satyrs*: But it is more probable, the Introduction of *Satyrs* into the poetical World, was owing to large Monkeys having been ſeen ſometimes in the Woods, pretty much reſembling Men; or perhaps to the Appearance of *Barbarians*, reſembling Monkeys at a Diſtance. This is the Opinion of *Pliny* in his *History*, Book IX. ch. 59. who takes the *Satyrs*, as we do, for a kind of Monkeys; and this Author aſſerts, that in a Mountain of the *Indies* are to be found four-footed *Satyrs*, whom you would take at a Diſtance for Men. Theſe ſorts of Monkeys had frequently affrighted the Shepherds, and ſometimes purſued the Sheperdeſſes; and this is poſſibly what gave riſe to ſo many Fables about their amorous Complexion. If we add to this, that Shepherds covered with Goats-ſkins, or ſome Priests of *Bacchus*, frequently counterfeited *Satyrs* to ſeduce the innocent Sheperdeſſes, I reckon we ſhall have the true Key of this Fable. Hence the Opinion ſpread, that the Woods were full of theſe miſchievous Divinities: The Sheperdeſſes trembled for their Honour, and the Shepherds for their Flocks; for which Reaſon they ſought to appeaſe them by Sacrifices, and by the Offerings of the Firſt-fruits, or of the Firſtlings of the Flocks: Some Songs were compoſed which the Shepherds ſung in the Foreſts, when they endeavoured, by invoking them, to recommend themſelves to their Favour. The Poets, having got into their Heads the amusing Subject, invented a thouſand Tales. The Painters too contributed to propagate theſe Fables, by painting *Pan* and *Satyrs* like Men. Such was the Origin of the rural Divinities, ſuch was the Ground of their Worſhip, and of the Sacrifices that were offered to them.

I know

I know what may be urged againſt me from that *Satyr* which paſſed the *Rubicon*, (a ſmall River which formerly parted *France* and *Italy*) in preſence of *Cæſar* and his whole Army; it was nothing but a Stratagem of that famous General. *Cæſar*, ſeeing the Scruples which his Soldiers had to paſs that River, dreſſed one of them ſecretly like a *Satyr*, to perſuade the reſt, that, ſince a Divinity had ſhewed them the Way, they both might, and ought to paſs it too.

Shouter's Voyage to the Eaſt-Indies, Vol. II. tells us, that in the Iſland of *Ceylon* are to be found *Satyrs*, or *Bavians*, whom the *Indians* call *Orangs*, that is, wild Men. They have much the ſame Figure with other Men, have their Backs all covered with Hair, flat Noſes, and a rough Aſpect; they are robuſt, nimble, and fierce. The Way to take them is with Gins, and they tame ſo well, as to be taught to walk upon their Feet, or rather upon their hind Legs. Theſe *Satyrs*, adds the Author, are very ſerviceable to their Maſters; they waſh the Glaſſes, fill their Liquor, turn the Spit, and ſweep the Houſe.

Q. Who was *Serapis*, and how came he to be made a God?

A. The Learned are much divided with reſpect to *Serapis* or *Sarapis*, for his Name is written either Way; ſome take him for a foreign God, whoſe Worſhip was not known in *Egypt* till the Time of *Ptolemy* the Son of *Lagus*; others, among whom is *M. Cæſar*, in his *Harpocrationes*, p. 83. &c. will have it, that he had been known and worſhipped there from the earlieſt Periods of Time; that the *Egyptians* looked upon him as one of their greateſt Gods, and that he was the ſame with *Osiris*. What *Tacitus*, Book iv. ch. 83. relates, might entirely to decide the Queſtion. *Serapis*, ſays that Hiſtorian, appeared in a Dream to *Ptolemy*, under the Figure of a young Man exquisitely beautiful, and ordered him to ſend two of his moſt faithful Friends to *Sinope*, a City of *Pontus*, where he was worſhipped, and to bring his Statue from thence. *Ptolemy*, having communicated this Viſion, deputed a ſelect Embaſſy to *Sinope*, and from thence was the Statue of that God brought. *Pauſanias* in his *Attics* relates, that the *Alexandrians* received from *Ptolemy* the Worſhip of *Serapis*; and he ſays at the ſame time, that there was already
at

at Alexandria a very magnificent Temple of that God ; and another not so grand, but of very great Antiquity, in the City of Memphis.

Q. Who were the Sibyls, and how came they to be worshipped ?

A. The Antients gave the Name of Sibyls to a certain Number of young Women, whom they believed to be endued with the Gift of Prophecy. *Lactantius* is he whose Opinion is generally followed ; this learned Author says, it signifies *the Counsel of God*. As to their Number, the Opinion generally received is that of *Varro*, recited by *Lactantius*, as follows : “ *Varro*, in the Books he composed of divine Things, dedicated by him to C. C. *Var* the High-priest, when he comes to the Article of the Sibylline Books, says, that these Books were not the Work of one Sibyl, but of ten, for there were so many of them in all. Then he names them one after another, with the Authors who had spoke of them before him. The first, says he, and the most antient one, was a Persian by Birth, as we learn from *Nicanor*, the same who had wrote the History of *Alexander of Macedon*. The second was born in *Lybia*, and of her *Euripides* makes mention, in the Prologue of his Tragedy, intituled *Lamia*. The third was of *Delphos*, as we learn from the Book of Divination composed by *Chrysippus*. The fourth had her Birth among the *Cammerians*, in *Italy*; *Navius* speaks of her in his History of the Punic War, and *Piso* in his Annals. The fifth was of *Erythraea*, according to *Apollodorus*, who was of the same Country, she prophesied to the Greeks, who were going to besiege *Troy*, the happy Success of their Enterprize, and at the same time, that *Homer* should one Day write a great deal of Fictions upon that Subject. The sixth was of *Samos*, and her History was to be found in the most antient Annals of the *Samians*, as we learn from *Eratosthenes*. The seventh, born at *Cumes*, was named *Amalthaea*, according to some Authors, and, according to others, *Demophile*, or *Hierophile*; it was she who offered to *Tanquin* the Elder a Collection of Sibylline Verses, in nine Books. The eighth was the *Hebrpontine*, born at *Marpesus*, near the Town of *Gergis* in *Troas*: *Heraclides of Pontus* said, she lived in the

“ Time

“ Time of *Cyrus* and *Solon*. . . The ninth, likewise a *Phry-
 “ gian* by Birth, gave her Oracles at *Ancyra*, the Place
 “ of her Residence. The tenth, in fine, named *Albu-
 “ nea*, was of *Tibur* or *Tivoli*, and were honoured as a
 “ Divinity in the Neighbourhood of the River *Anio*.”

Q. How were the *Sibylline* Verses collected?

A. As to the Manner, how the Collection of the *Sibyl-
 line* Verses were made, it is not known. It is not likely
 that they prophesied in Verse, far less that they themselves
 kept their Predictions, and digested them into Order. Be-
 sides, they lived in different Periods of Time, and in Coun-
 tries remote the one from the other. How came the
 World by a Collection of the Predictions put in *Hexame-
 ters*? In what Age did it appear? Who was its Author?
 These are Facts which Antiquity has not transmitted
 down to us. All that we know is, that a Woman came
 to *Tarquin* the Proud, offering him a Collection of these
 Verses, in nine Books, and that she demanded for them
 three hundred Pieces of Gold; that, when the Prince would
 not give that Sum, she threw three of them into the Fire,
 and insisted on the same Sum for the remaining six; which
 being refused her, she burnt three more of them, and still
 persisted in asking the three hundred Pieces for those that
 were left; at length, the King fearing that she would
 burn the other three, gave her the Sum she demanded.

The *Romans* carefully kept this Collection from the
 Time of *Tarquin* to the Burning of the Capitol, when it
 was consumed with that Edifice. They, to repair this
 Loss, sent, as *Tacitus*, *Annals*, Book vi. ch. 12. has it, into
 different Places, to *Samos*, to *Troy*, into *Afric*, *Sicily*,
 and among the Colonies settled in *Italy*, to collect all
 the *Sibylline* Verses that could be found; and the Depu-
 ties brought back a great Quantity of them. As no doubt
 there were many of them dubious, Priests were commission-
 ed to make a judicious Choice of them.

There was a College of fifteen Persons founded to be
 the Guardians of this Collection, whom they called *Quin-
 decemviri* of the *Sibyls*, to them this Deposition was com-
 mitted; by them it was to be consulted, and so great
 was the Faith that was put in the Predictions it contained,
 that, whenever they were to enter upon a War, when
 Plague and Famine, or any epidemical Calamity infested
 either City or Country, hither they were sure to have Re-
 course.

course. It was a kind of standing Oracle, as often consulted by the Romans, as that of *Delphos* was by the Greeks and other Nations.

We know not what was the Fate of this Collection of *Sibylline Verses*; for as to that which we have at present, consisting of eight Books, upon which *Gallæus* has made a learned Commentary, though it may possibly contain some of the antient Predictions, yet all the Critics look upon it as a very dubious Composition, and likely to have been the Product of the pious Fraud of some more zealous than judicious *Christians*, who thought, by composing it, to strengthen the Authority of the Christian Religion, and enable its Defenders to combat Paganism with more Advantage, as if Truth stood in need of Forgery and Lies, in order to its triumphing over Error. What puts the Matter quite out of Doubt is, that we find, in this indigested Collection, Predictions relating to the Mysteries of Christianity, clearer than they are in *Isaiab* and the other Prophets. There the very Name of *Jesus Christ*, and that of the Virgin *Mary*, occur in every Page. It speaks of the Mystery of Redemption, of our Saviour's Miracles, his Passion, Death, and Resurrection; the Creation of the World, the terrestrial Paradise, the Longevity of the Patriarchs, and the Deluge. One of the *Sibyls* even vaunts, that she had been in the Ark with *Noah*. There mention is made of the Invention of Arts, and they who are said to excel in them are the same with those whom *Moses* names; with a thousand other Particularities which are evidently drawn from the sacred Books: Inasmuch that it is amazing to find Authors so blindly prepossessed as to hold, that whatever this Collection contains was composed by the *Sibyls*. Would God have revealed to *Pagans* the Mysteries of our Religion, in a closer Manner than he had done to his own People by the Mouth of his Prophets?

Q. Tell me some of the *Sibylline Verses* and Predictions relating to the Mysteries of Christianity.

A. The *Peoplen Sibyl*, who calls herself the Daughter of *Noah*, speaks of the Deluge.

————— *Si quidem cum diluvetur
mundus aquis, cum vir solus pius perseveravit*

Qui-

*Quidam, quem per aquas vexit domus eruta sylvis,
Et pecudes & aves, rursus ira pleretur ut urbis,
Ejus ego nurus, ejus item de sanguine nata.*

And she adds in another Place ;

*Vævi sexti stirps prima, ô Gandia magna !
Quod sortit a sui, postquam discrimina mortis
Effugi, jactata meo cum conjuge multum, &c.*

But as this *Sibyl* is not very sure of what she says of herself, or rather as the Imposter, who puts Words in her Mouth, had forgot himself in this Place, she asserts elsewhere, that she met with the Adventures of *Lot's* Daughters ; and again in another Place she calls herself a Christian :

*Nos igitur sancta Christi de stirpe creati
Cœlesti, nomen retinemus proximitatis.*

As if there had really been Christians in the Days of *Noah* and *Lot*.

She whom they call the *Libyan* speaks of the miraculous Birth of *Jesus Christ*, and of his Miracles in these Terms :

Virgo hanc sancta dabit terris, gremioque fevebit.

— — — — —
— — — — —
— — — — —

*Ille quidem morbis pressos sanabit, & omnes
Firmos restituet læsos, &c.*

Would you not think this was *Isaiab*, or one of the Evangelists speaking ? She of *Delphos* is as plain upon our Saviour's Conception and Nativity :

*Non tarde veniet, tacita sed mente tenendum
Hoc opus ; hoc memori semper qui corde reponet
Hujus portentant cor gaudia magna Prophetæ
Eximii, qui Virginea conceptus ab alvo,
Prodibit sine contacta maris, &c.*

Then, forgetting that she speaks in the Character of a true Prophet, she resumes her *Pagan* stile, and mentions her Gallantries with *Apollo* :

Quod

Quod fuerim Phœbo grata, ferens pretium.

The Cumean Sibyl, after having ſpoke of the Incarnation,

E cœnito veniens mortales induit artus,

throws out at random ſeveral Predictions, which the Romans did her the Honour to believe had a Relation to their Empire.

Among the Predictions of the Erythrean Sibyl we find Acroſtic Verſes, the initial Letters of which form theſe Words *Jeſus-Chriſtus, Dei-Filius, Salvator*. Of her St. *Auguſtine* ſays to this Purpoſe, in Book xxviii. of the City of God. “The Erythrean Sibyl has prophesied of Jeſus Chriſt in a very perſpicuous Manner: I had ſeen a Translation thereof, but it was a very falſe one; when *Flavianus* the Proconſul, a very knowing Man, ſhewed me the original Greek, there was this Prediction in Acroſtic Verſes, each of which began with one of the Letters which make up theſe Words, *Ιηſους Χριſτος Θεὸς υἱὸς Σωτὴρ*.”

The Sibyl of *Samos*, after having ſpoken of God in an equally ſublime and orthodox Manner, ſays, There is none but he who is worthy to be adored.

*Principium, finem, media omnia novit: ab ipſo
Omnia ſunt: ſolus Deus eſt, neque eſt Deus alter.*

— — — — —
— — — — —
— — — — —

*Illum igitur ſolum exiſtenteſ colite opifiem mundi,
Qui ſolus e ſæculo, & in ſæculum fuit, eſtque futurus.*

She of *Cumæ* in *Ionia*, ſpeaks of the Reſurrection of Jeſus Chriſt, of the End of the World, and of the general Conflagration; then ſhe foretels the Overthrow of *Alexander's* Empire, in whoſe Riſing the Power of the Romans was to be formed.

The *Helleſpontine* propheſies of an Age under Jeſus Chriſt as happy as the Golden Age, ſo much ſung by the Poets, and mentions the Eclipse that was to happen at his Death.

The

The *Phrygian* foretels the Annunciation, and the Birth of *Jesus Christ*, miraculously conceived in the Womb of a Virgin; his Death, his Passion, his Resurrection; and, as if she had copied the Evangelists, she prophesies, that he shall shew his Hands and his Feet to his Apostles.

*Turn Dominus linquet manes, lucemque reviset,
Prima resurgendi lectis vestigia monstrans
Porro suis primum Dominus patifier, eritque
Corporeus, sicut fuit ante, manusque, pedisque
Ostendet, &c.*

To the Predictions so plain and clear she subjoins others about Idolaters, whom she threatens with the Wrath of God, unless they abandon the Worship of Idols. She foresees the last Judgment, and *Jesus Christ* seated upon a Throne, coming to judge all Mankind. She does not even omit the Signs that are to usher in the last Day, nor the Trumpet which shall be heard in the four Corners of the World.

In fine, she of *Tibur* or *Tivoli* speaks also of the Birth of *Jesus Christ* at *Bethlehem*.

Q. What kind of Worship was paid to the *Sibyls*?

A. The *Pagans*, especially the *Romans*, had the highest possible Veneration for the Oracles of the *Sibyls*, the Collection whereof they preserved in the Capitol, under a Guard of sixteen Priests, who consulted them upon important Occasions, as I have already said. We must add here, that their Veneration for the *Sibyls* themselves was no less than for their Oracles; and if they did not always look upon them to be Divinities, they at least reputed them of a middle Nature between Gods and Men. *Lactantius*, who had read the Work of *Varro*, in which he speaks of the *Sibyls*, is positive, that the *Tiburtine* was worshipped as a Goddess at *Tibur*. *Tiburi cullam ut Deam juxta ripis omnis Anienis, cujus in gurgite simulachrum ejus inventum esse dicitur, tenens in manu librum*, Book i. ch. 6. of the *false Religions*.

Another Proof of the Worship paid to the *Sibyls* is, that there was Statues erected to them, which were placed in the Temples; those of which *Gallens* has given us Prints were even in the Church of *Sienna*, where probably they had been left at its Consecration. Now, if

we would know what Honours were paid to Statues in the Temples, *Arnobius* will inform us: *Cum per omnia ſupplices irent templa, cum Deorum ante ora proſtrati, limina convenient oſculis*; Book i. againſt the Gentiles: They proſtrated themſelves before the Statues of the Gods, and kiſſed the very Ground. We may add further, that they would not touch the Book containing their Oracles, unleſs their Hands were covered; which was the Practice in all the other religious Ceremonies. See *Gallæus*, Page 267.

Q. Who was *Silenus*, and how came he to be worſhipped as a God?

A. Though in general the old Satyrs were called *Sileni*, as we have ſaid after *Pauſanias* in his *Attics*, there was one however, to whom this Name was appropriated by way of Eminence, and who had no other. As this is one of the moſt celebrated Perſonages of Antiquity, a vaſt many Things have been ſaid of him. *Elia*n, in his Hiſtory, Book iii. ch. 12. alledges, that *Silenus* was born of a Nymph, and that, though he was not of the Number of the Gods, he was however of a ſuperior Nature to that of Man. According to the Representation of him upon Intaglios, *Silenus* was repreſented riding upon an Aſs, almoſt always drunk, and hardly able to ſupport himſelf; *Titubantem Annisque meroque*, as *Ovid*, *Metamorphoſis*, Book v. ſpeaks. It was in this Plight that he followed *Bacchus*, whoſe Foſter-father and inſeperable Companion he was, and to whom, according to *Diodorus Siculus*, Book iii. he communicated Part of his Knowledge.

Silenus, according to antient Authors, was a profound Philoſopher, whoſe Wiſdom was equal to his Knowledge; and this Drunkenneſs, that has been ſo much talked of, was nothing but a myſtical Drunkenneſs, which ſignified that he was profoundly immerſed in Speculation. *Theopompus* of *Chios* brings him in holding Converſation with *Midas*, (who, according to all the Antients, was King of that Part of *Lydia* and *Phrygia*, where the *Paeſolus* runs) which is related by *Elia*n, Hiſtory, Book iii. about an Iſland ſituated beyond all the Seas, where were among others two Cities, the one called the *Peaceful City*, the other the *Warlike*. The Inhabitants of the former, free from all Care and Anxiety, led happy Days, and lived

M

for

for ſeveral Ages ; while thoſe of the latter, always in Arms againſt their Neighbours, almoſt all died in War. *Silenus* was worſhipped after his Death as a Demi-God, and received the Honour due to Heroes, independently even of *Bacchus*. This is the Remark of *Pausanias* in his *Elia-cis*, who, ſpeaking of the Temple which *Silenus* had in *Elis*, expreſſes himſelf thus, *There you will ſee likewise a Temple of Silenus, but a Temple which is appropriated and peculiar to himſelf, while Bacchus has no Share in the Honour of it.*

Q. When lived *Silenus*, and who were Contemporaries with him ?

A. *Silenus* lived in the Year of the World 2590, before Chriſt 1410, to which add 1750 Years makes 3160 Years ſince his Time. His Contemporaries were *Rhaphaces*, King of Egypt ; *Arachus*, King of Babylon, *Eumolpus*, King of Thrace ; *Polydorus*, King of Thebes ; *Prietus*, King of Argos ; *Asterius*, King of Crete ; *Argentonius*, King of Spain ; *Paris*, King of Gaul, and gives Name to *Lutetia*, now *Paris*. No Poets, no Hiſtorians at this Time.

Q. Who were the *Sirens* ?

A. It is very well known that the Poets repreſent the *Sirens* as beautiful Women, who inhabited the ſteep Rocks upon the Sea-ſhore, whither having allured Paſſengers by the Sweetneſs of their Muſic, they put them to death. Some will have them to be the Daughters of the River *Achelous*, and of the Nymph *Callicpe* ; others alledge that they ſprung from the Blood of the Wound which *Hercules* gave the God of the River, by pulling out one of his Horns. Their Number is not determined. *Homer* reckons only two of them, others allow five ; namely, *Leucoſia*, *Ligia*, *Parthenope*, *Aglaophon*, and *Mopſe* ; others, in ſhort, admit only the three firſt of theſe now mentioned. Several Fables are delivered about them. *Ovid*, *Met.* Lib. vi. ſays, they accompanied *Proſerpine* when ſhe was carried off, and that the Gods granted them Wings to go in queſt of that Princeſs.

*An quia cum legeret flores Proſerpina vernos,
De numero comitum miſtæ Sirenes eratis ?*

Quam

*Quam poſtquam toto fruſtra quas iſtis in orbe,
Protinus ut veſtram ſentirent æquora curam,
Poſſe ſuper fluctus alarum inſiſtere remis
Optaſtis; facilesque Deos habuiſtis, & artus
Vidiſtis veſtros ſubitis flavescere pennis.*

Homer, *Odyſſe*, Lib. ii. who places the *Sirens* in the miſt of a Meadow drenched in Blood, from the Carnage of thoſe whom they had deſtroyed, tells us, Fate had permitted them to reign till ſome Perſon ſhould over-reach them; that the wiſe *Ulyſſes* was he who accompliſhed their Deſtiny, having eſcaped their Snares by ſtopping the Ears of his Companions with Wax, and cauſing himſelf to be faſtened to the Maſt of his Ship; which, he adds, plunged them into ſuch Deſpair, that they drowned themſelves in the Sea, where they were transformed into Fiſhes from the Waſte downwards.

We are to conſider the *Sirens* in three Periods of Time. Firſt, they were beautiful Virgins, Nymphs who had nothing monſtrous; thus they were when they accompanied *Proſerpine*, and gathered Flowers with her in the Meadows of *Etna*.

———— *Cum legeret flores Proſerpina vernos,
De numero comitum miſtæ Sirenes eratis.*

And, after having fought for that Princeſs by Land without finding her, they demanded Wings from the Gods to fly over the Seas:

*Protinus ut veſtrum ſentirent æquora curam,
Poſſe ſuper fluctus alarum inſiſtere remis
Optaſtis;*

which was accordingly granted them:

———— *Facilesque Deos habuiſtis, & artus
Vidiſtis veſtros ſubitis flavescere pennis;*

From that Time we are to conſider them as Fowls with Virgins Faces:

———— *Cum virginis ora geratis.*

Laſtly, From the Moment that they threw themſelves into the Sea, in Deſpair for *Ulyſſes*'s having got the better of them, we are to conſider them as Fiſhes and Divinities of the Sea.

If we would trace this Fable to its Source, *Servius* will inform us, that it derived its Origin from certain Princeſſes who reigned of old upon the Coaſts of the *Tuſcan* Sea, near *Pelorus* and *Caprea*, or in three ſmall Iſlands of *Sicily*, which *Ariſtotle* calls the Iſls of the *Sirens*. Theſe petty Queens were very debauched, and by their Charms allured Strangers, who were ruined in their Court by Pleaſure and Prodigality. This is, no doubt, the Foundation of all that *Homer* ſays of the *Sirens*, *Odyſſ.* Lib. xii. that they bewitch thoſe who are ſo imprudent as to come near them and liſten to their Songs; and they detain them in a capacious Meadow, where nothing is to be ſeen but Heaps of Bones and Carcaſſes which lie withering in the Sun. None that viſit them once, adds the Poet, ever return to receive the Embraces and joyful Congratulations of their Wives and Children; all who doat upon their Charms are doomed to periſh.

What *Solomon*, Prov. ch. ix. ſays of the Miſeries to which thoſe are expoſed, who abandon themſelves to ſenſual Pleaſure, exceedingly juſtifies the Idea given us of the *Sirens*, by the *Greek* Poet, and by *Virgil*'s Commentator. “ Thoſe fooliſh Women, ſays the wiſe King, call Paſſengers who go right on their Way. Whoſo is ſimple, ſay they, let him turn him hither: Stolen Waters (that is, ſtolen Pleaſures) are ſweet, and Bread eaten in ſecret is moſt pleaſant: The Fools know not that Giants are there, and that her Guests are in the Depths of Hell.”

As to the Time when the *Sirens* lived *Ovid* informs us, it was in the Time of *Proſcrpine*, and that they accompanied that Princeſs in the Meadows of Mount *Etna*, where her Rape was committed. *Homer* makes them live in the Time of *Ulyſſes*, after the War of *Troy*; and I reckon theſe various Opinions may be reconciled by ſaying, that they lived not all at the ſame Time, but after one another; that their Reign continued to the Time of *Ulyſſes*, who perhaps put to death the laſt Princeſs of that Iſland.

Q. What

Q. What was the Reason that the *Sun* was worshipped as a God?

A. I am persuaded, that Idolatry began by the Worship of the heavenly Bodies, and especially of the *Sun*. As Men could have no other Reason for abandoning the true God, but that the Idea of a Being, purely spiritual, was defaced upon their carnal Minds, it is not probable they would chuse Men like themselves to be the first Objects of their Adoration; it is more likely, they would cast about for such sensible Objects as bore the Character of the Divinity, whose Idea they had not entirely lost, and which might be a more significant Symbol of him. Now, nothing was more capable of seducing them than the heavenly Bodies, and the *Sun* especially: His Beauty, the bright Splendor of his Beams, the Rapidity of his Course; *He rejoiceth as a Giant to run his Race*, Psal. xix. 5. his Regularity in enlightening the whole Earth by turns, and in diffusing Light and Fertility all around, essential Characters of the Divinity, who is himself the Light and Source of every Thing that exists; all these were too capable of impressing the gross Minds of Men with a Belief, that there was no other God but the *Sun*, and that this splendid Luminary was the Throne of the Divinity, *In the Sun he hath placed his Tabernacle*, in the fourth Verse of Psal. xix. *God hath fixed his Habitation in the Heavens*; and they saw nothing that bore more Marks of Divinity than the *Sun*. We cannot therefore question the Antiquity of the Worship of the *Sun* and other Luminaries: And if there was occasion for adding Authority to natural Arguments, I should have upon my Side not only several great Men, who have been of the same Mind, but also all the Rabbies, and especially the learned *Maimonides*, who, in his Treatise upon the *Origin of Idolatry*, thinks it began in this Manner, and that before the Deluge.

Considering what Ignorance Men were in as to the Nature of the true God, says that learned Rabby, nothing must needs have struck them more than the Sight of the *Sun* and Stars. Men never lost this Principle, that the Divinity essentially comprehends supreme Beauty; and, not having sufficient Lights to rise to the Idea of an immortal and invisible Substance, they found nothing

more admirable in Nature than the Sun and Stars. Gratitude, natural enough to Men when they receive a Benefit, fortified them ſtill more in the ſame Perſuaſion: They could not doubt of the Sun's being the Source of Fertility, that it was to his Heat they ought to aſcribe the Fruitfulneſs of the Earth, which, without the warming Influences of his Beams, would be but a barren Lump, without Trees and without Fruits. The Revolutions and regular Motions of the celeftial Spheres too perſuaded them, that the Stars were animated : And this Error has found but too many Partifans ; even learned Men and Philoſophers came to eſpouſe this Opinion, eſpecially the *Piatonicks*, and *Plato* their Maſter. It was from that Philoſophy *Philo.* the *Jew* derived this Doctrinè, *That the Stars are ſo many Souls incorruptible and immortal.*

Nothing ſo much proves the Antiquity of this kind of Idolatry, as the Care *Mosès* took to prohibit it. *Deut.* iv. 19. “ Take heed, ſays he to the *Iſraelites*; leſt, “ when you liſt up your Eyes to Heaven, and ſee the “ Sun, the Moon, and all the Stars, you be ſeduced and “ drawn away to pay Worſhip and Adoration to the Crea- “ tures, which the Lord your God has made for the “ Service of all the Nations under Heaven.” *Mosès* mentions the Sun before the other Stars, becauſe his Beauty and Uſefulneſs are more apt to ſeduce than thoſe of the Moon and Stars. This is the Reaſon why *Joh*, xxxi. 26, 27, &c. to teſtify his Innocence, ſays: “ If I beheld the “ Sun when he ſhined, or the Moon walking in her “ Brightneſs ; if my Heart has been tickled with a ſecret “ Joy, and I have put my Hand to my Mouth to kiſs it ; “ which is the Height of Iniquities, even a Renunciation “ of the Moſt High God.”

Upon this Paſſage I have four Remarks to make. Firſt, this was the Idolatry of the Age *Joh* lived in, and the only one too ; for, to be ſure, if there had been other Kinds of it, he would have equally cleared himſelf of them.

Secondly, that to adore the Sun implied an abſolute acknowledging him for the ſupreme Deity, and no other.

Thirdly, that we learn from this Paſſage not only the Antiquity of the Worſhip of the Sun, ſince *Joh* lived before *Mosès*, but alſo that they acknowledged the Divinity of this Luminary, by putting the Hand to the Mouth ;
and

and this Cuſtom was likewise uſed towards other Gods, as we learn from ſeveral Authors. *Minutius Felix* ridiculed *Cecilius*, who kiſſed his Hand as he paſſed by the Statue of *Serapis*, in his Dialogue, intitl'd *Octavius*. “ *Cecilius ſimulachro Serapidis dono te, ut vulgus ſuper-*
“ *ſtitioſus ſolet, manum ori admovens, oſculum labiis*
“ *impreſſit.*” *Apuleius*, Book i. on the contrary, upbraids an impious Perſon, that he had no Reſpect to the Gods, and that he paſſed by their Temples without putting his Hand to his Mouth to ſalute them. “ *Nulli Deo ad hoc*
“ *avi ſupplicavit, nullum Templum frequentavit, ſi fa-*
“ *num aliquod preferent, nefas habet, adorandi gratia*
“ *manum labiis admove.*”

In the laſt Place, I obſerve, it was with a View to acknowledge the Divinity of the Sun, that the *Pagans* in Prayer turned towards the Eaſt, and had all their Temples directed to that Quarter; whereas the *Jews*, that they might not imitate them, had always their Sanctuary towards the Weſt. The primitive Chriſtians likewise uſed to turn their Churches towards the Riſing of the Sun, not to adore that Luminary, but to pay their Devotion to the Son of Righteouſneſs, who diffuſes Light over the Mind, and warms the Hearts of thoſe who worſhip him by the Influence of his Grace.

2. Give an Account of the different Names given to the *Sun* by the Nations or Kingdoms of the World.

A. The *Ammonites* worſhipped him under the Name of *Moloch*, to whom they ſacrificed their Children; the *Chaldeans*, under the Name of *Belus*, *Baal* or *Baal-ſiner*, which imports the Lord of Heaven; the *Arabians* their Neighbours, who, as *Strabo*, Book x. and *Stephanus*, Book ix. relate, made a daily Offering to him of Incenſe and other Perfumes, called him *Adoneus*; the *Moabites*, *Baal-phégor*; the *Persians*, *Mithras*. He was named *Aſſabinus* by the *Ethiopians*; *Liber*, or *Dyaneſius* by the *Indians*; *Apollo*, or *Phæbus*, by the *Greeks* and *Romans*. See *Veſſus* of Idolatry, Book ii. In ſine, others called him *Hercules*, *Baleanus*, &c. In a Word, there was no Nation but paid a ſuperſtitious Worſhip to this Luminary. *Cæſar* tells us in particular, it was ſo with the *Germans*, who, according to this Author, owned no other Gods but thoſe from whom they received ſome Benefit, as the Sun, the Moon, and the Fire: “ *Deorum numero eos ſolum*

“ ducunt, quorum opibus ſolum juvantur, Solem, Vulcanum & Lunam.” *Herodotus*, Book x. ch. 226. ſays as much for the *Maſſagetæ*, who, according to this Hiſtorian, ſacrificed Horſes to him, to ſignify by the Fleetneſs of this Animal, the rapid Motion of the Sun. In ſine, all the Travellers, even the moſt modern, give the ſame Account of almoſt all the Nations, of whom they have left us any Hiſtory, eſpecially of the *Peruvians* and *Mexicans*. If we credit *P. Laffiteau's Maurs*, who has publiſhed a learned Work upon the Manners of the Savages, there is not in the vaſt Continent of *America* any known People but worſhip the Sun. Even the *Yncas* of *Peru*, and their Deſcendants to this Day, as well as the *Natches* of *Louiſiana*, like the antient Kings or Heroes, who pretended to be the Sons of *Jupiter* or *Hercules*, call themſelves the Offspring of the Sun. The *Jews* themſelves were ſometimes carried away by this Superſtition, ſince the holy Scripture tells us, 2 *Kings* xxiii. 2. that *Joſias* ſlew the Horſes, and burnt the Chariots that had been conſecrated to the Sun. *Macrobius*, *Satyrs*, Book i. ch. 17. enters upon a Detail of all the Gods that may be reduced to the Sun, and there he finds not only all thoſe whom we have named, but *Cælus* too, *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Ammon*, *Bacchus*, *Serapis*, *Adonis*, *Eſculapius*, *Hercules*, *Atys*, *Pan*, and ſeveral others.

This ſame Author, and after him *Veſſius*, reduce almoſt all the Divinities of the feminine Sex to the Moon, as *Ceres*, *Diana*, *Lucina*, *Venus*, *Urania*, the Goddeſs of *Syria*; *Cybel*, *Iſis*, *Veſta*, *Aſtarte*, *Juno*, *Minerva*, *Libitina*, *Proſerpine*, *Hecate*, and ſeveral others, who were only formed from the *Egyptian* Goddeſs *Iſis*, whoſe Name imports *Antient*, and who was among that People the Symbol of the Moon; and here, without doubt, we have the firſt Objects of Idolatry, and the Foundation of the whole *Pagan* Theology.

Q. How came *Sylvanus* to be made a God?

A. *Sylvanus*, according to ſome Authors, was the Son of *Faunus*, or, according to *Plutarch*, of *Valerius* and *Valeria* his Daughter. The Author of the Original of the *Romans*, ſuch is the Uncertainty as to theſe Matters, ſays, *Sylvanus*, inſtead of being the Son of *Faunus*, was the ſame God with him; and others confound him with *Pan*,
or

or *Egipan*, if we may believe *Plutarch*; which agrees with what *Pliny* tells us, that the *Egipans* were the ſame with the *Sylvans*. The Monuments we have now remaining repreſent him ſometimes as a *Satyr*, and ſometimes too with the Half of the Body of a Goat; ſometimes with a Form quite human, almoſt always with a Branch of *Cypreſs*, and that for the Love of the young *Cypariſſus*, who was transformed into that Tree. The Pine-apple, a pruning Knife, which he holds in his Hand, a Crown coarſly made, and a Dog, are the common Embelliſhments of the Figures of this rural Deity, where he appears ſometimes naked, ſometimes covered with a ruſtick Garb, which reaches down to his Knees.

As *Sylvanus* was highly honoured, eſpecially in *Italy*, we ſee frequently upon theſe ſame Images, Altars, Priests, Players upon the Flute, and the Victim that was moſt commonly offered to him, namely, a Hog. A Monument conſecrated to this God, by one named *Laches*, gives him the Epithet of *Littoralis*; whence we learn, that he was alſo worſhipped upon the Sea-ſhore. The Priests of this God conſtituted one of the principal Colleges of *Rome*, and were in great Reputation, which was a ſufficient Evidence of the Fame of his Worſhip.

Tartarus. See *Elyſian Fields*.

Q. Who made *Tempeſt* a Goddeſs?

A. All that we know of *Tempeſt*, which was deified by the *Romans*, is, that *Mercellus*, as an Acknowledgment for having eſcaped a Storm with which he was overtaken at Sea, between the Iſlands of *Corſica* and *Sardinia*, built a Temple to her without the *Porta Capena*.

Q. When were *Temples* built for the Gods and Goddeſſes?

A. The Antiquity of *Temples* is a thing as unqueſtionable, as the Time when they began to be uſed is uncertain. As it was in *Phenicia* and *Egypt* that *Idolatry* took its Riſe, not long after the Deluge, theſe are the two Countries, to be ſure, where we are to ſeek for the Origin of whatever concerns the Worſhip of falſe Gods, and the Uſe of *Temples*, which they introduced. *Hærodotus* and *Lucian* expreſſy tell us ſo of the *Egyptians*; but

we are to observe at the same time, that the System of that false Religion was not established all at once, and that its Ceremonies were only introduced by piece-meal. At first the Gods were honoured after a very gross Manner; simple Altars of rough Stone, or Turf, set up in the open Fields, were all the Apparatus of the Sacrifices they offered them. Chapels, that is, close Places, and at last *Temples*, were only introduced in latter Times; and accordingly we do not find that the *Egyptians* had any in *Moses's* Time, otherwise he had mentioned them, as he had frequently occasion to do. Thus, I am confident, that the Tabernacle that he made in the Desert, which was a *portable Temple*, is the first of the Kind that is known, and perhaps the Model of the rest. The Tabernacle had a Place more sacred than the rest, the *Sancta Sanctorum*, which answers to the holy and more sacred Places in the *Pagan Temples*, which they called *Adyta*. This Temple, exposed to the View of Nations, bordering upon the Places which the *Israelites* passed through for forty Years, might give occasion to those Idolaters to build others like to it, though not portable; at least, it is certain, they had of them before the Building of the *Temple of Jerusalem*. The first made mention of in Scripture is that of *Dagon* among the *Philistines*, but be that as it will, the Custom of building Temples in Honour of the Gods was derived from *Egypt* to the other Nations. *Lucan, de Dea Syrias*, says, it was propagated from that Country to the *Assyrians*, under which Name he must needs comprehend the adjacent Countries, *Phenicia*, *Syria*, and others. From *Egypt* and *Phenicia* it passed to *Greece* with the Colonies, and from *Greece* to *Rome*. This is the Course of Fables and Idolatry, as I have elsewhere already observed, and this Opinion is grounded upon *Herodotus*, and upon all the Evidence Antiquity can afford. *Deucalion* has the Glory ascribed to him of having built the first Temple in *Greece*, and *Janus* in *Italy*; others will have it, that the Honour thereof belongs to *Faunus*, from whom was derived the Name of *Fanum*, which, among the *Latins* signifies a Temple; but all these Inquiries are equally frivolous and uncertain. What we are better warranted to say is, that the small Chapels, mostly reared up by private Persons in the open Fields, were very soon succeeded by regular Buildings, and at last

last by Master-pieces of Architecture. We may see by *Herodotus*, and other Authors, what was the Magnificence of that Temple of *Vulcan* in *Egypt*, which so many Kings had much ado to finish. A Prince gained no small Honour, if, in the Course of a long Reign, he was able to build one Portico of it. In *Pausanias*, his *Eleacs*, you have the Description of *Jupiter Olympius*; that of *Delphes* as famous for its Oracles, as for the immense Presents with which it was enriched, deserves to be known. That of *Diana* at *Ephesus*, that Master-piece of Art, and so renowned, that a mad Fool, (see *Ercstratus*) thought to eternalize his Name by burning it, was as rich as magnificent. The *Pantheon*, a Specimen of the Magnificence of *Agrippa*, *Augustus's* Son-in-law, is still subsisting, and is dedicated to all the Saints, as it was formerly to all the Gods. In fine, the Temple of *Belus*, or rather that grand and magnificent Tower, composed of seven Stories, whereof the highest contained the Statue of that God, with the other Things *Herodotus* speaks of, as it was the antientest of all those I have named, so it was the most singular, and the most magnificent.

These are the most stately of the *Pagan* Temples, whereof the Memory is preserved to us in History. The others of less Distinction are so numerous, that it would require whole Volumes to describe them, nor would it be a Thing of any Use. In *Rome* alone there are reckoned to have been upwards of a thousand, great and small together.

As the *Latins* use a Variety of Words for a Temple, *Templum*, *Fanum*, *Ædes*, *Sacrarium*, &c. the Grammarians and Commentators have searched into the Etymology of each of these Denominations; but, when all is well examined, it appears, that these Names signified Places consecrated to the Gods, distinguished from one another more by their Size than their Form, although very good Authors make other Distinctions between them. *Fanum*, in early Times, seems to have denoted the Place designed for a Temple, and to have been the Word appropriated afterwards to signify a little Temple, as likewise the Word *Sacrarium*. Accordingly *Cicero*, in his Fourth Book against *Verres*, twice makes use of these two Words to describe a small Temple, which *Ceres* had at *Matana* in *Sicily*. That Orator elsewhere uses the Word

Sacrarium, for the private Chapels every one had in his own Houſe; but theſe Chapels were more frequently expreſſed by the Word *Lararium*. *Ædes*, if we believe *Varro*, whoſe Teſtimony is quoted by *Aulus Gellius*, in his *Noctes Atticæ*, implied, that the Temple was conſtituted by the *Augurs*; whence he concludes, that every Thing they called *Ædes* was not a Temple; but this Diſtinction is without Foundation, for Authors uſe both Expreſſions promiſcuouſly for Buildings conſecrated to the Gods. The Caſe was otherwiſe, as to the Word *Delubrum*, which, according to *Aſconius*, properly ſignified a Temple conſecrated to ſeveral Divinities, and which had in it ſeveral Chapels, as the *Panthæon* was a Temple conſecrated to all the Gods. The Word *Templum* did not even always denote a Building, ſince the *Augurs* applied it to the Plots of Ground incloſed with Palliſadoes or Nets, which they marked out with the augural Staff, in order to make the Auguries; or to the Spaces in the Heavens, which the Augur circumscribed with his Eye. Hence *Varro* derives the Word *attemplando*, i. e. *contemplando*.

The Temples of the Antients were divided into ſeveral Parts, which it is proper to diſtinguiſh, for underſtanding the Deſcriptions they give of them. The firſt was the Porch, where was the Pool, whence the Priests, *Ædilitui*, drew the Holy Water for the Expiation of ſuch as were to enter into the Temple; the *Nave*, *ναὺς*; and the Holy Place called *Penetræle*, *Sacrarium*, *Adytum*, into which private Perſons were not permitted to enter; and laſt of all, the back Temple *οπισθοδόμος*; but this laſt Diſviſion was not in every one. The Temples had often Porticos, and always Steps of Aſcent. There were ſome of them too with Galleries carried quite round; theſe Galleries were compoſed of a Range of Pillars, ſet at a certain Diſtance from the Wall, covered with large Stones: Temples of this Sort were called *Peripetres*, that is to ſay, winged all round; and *Dipetres*, when the Gallery had two Rows of Pillars; *Proſtyles*, when the Pillars formed the Portico without a Gallery; and laſtly, *Hiſpethres*, when they had two rows of Pillars on the Outſide, and as many on the Inſide, the Middle being wholly uncovered, much after the Form of the Cloysters in the Monasteries. *Vitruvius* takes notice of ſome other Particulars that may be ſeen in his Work.

The inner Part of the Temple was often very much adorned; for beſides the Statues of the Gods, which were ſometimes of Gold, Ivory, Ebony, or of ſome other precious Materials, and thoſe of the great Men; which were ſometimes very numerous; it was ordinary to ſee there Paintings, Gildings, and other Embellishments, among which we muſt not forget the Offerings, or the *Ex voto*; that is to ſay, Prows of Ships, dedicated upon their being ſaved from Shipwreck, by the Aſſiſtance, as they thought, of ſome Gods; Tablets, *Tabelles*, for the Cure of a Diſeaſe; Arms won from the Enemy, Colours, Tripods, and votive Bucklers. There were eſpecially in the Temple of *Delphos*, and in ſeveral Temples at *Rome*, immense Riches of this Kind. Beſides theſe Sorts of Ornaments, they were not wanting on Holy Days to deck the Temples with Branches of Laurel, Olive, and Ivy.

Of theſe Temples, ſome were not to be built within the Precincts of the Cities, but without the Walls; as thoſe of *Mars*, *Vulcan*, and *Venus*, for the Reaſons given by *Vitruvius*, Book ii. ch. 2. “ When Temples are to be
“ built to the Gods, ſays that Author, eſpecially to thoſe
“ of them who are Patrons of the City, if it be to *Jupi-*
“ *ter*, *Juno*, or *Minerva*, they muſt be ſet on Places of
“ the greateſt Eminence, whence one may have a View
“ of the Bulk of the Town-walls. If it is to *Mercury*,
“ they muſt be ſet in the Town or Market-place, as is
“ obſerved in thoſe of *Iris* and *Serapis*. Thoſe of *Apollo* and
“ *Bacchus* muſt be near the Theatre. Thoſe of *Hercu-*
“ *les*, when there is neither Gymnaſium nor Amphitheatre,
“ ſhould be placed near the Circus. Thoſe of *Mars*,
“ without the City, in the Fields; as thoſe of *Venus* at
“ the City-gates. We find, continues he, in the Writings
“ of the *Tuſcan* Soothſayers, that they have a Cuſtom of
“ placing the Temples of *Venus*, *Vulcan*, and *Mars*, with-
“ out the Walls, leſt, if *Venus* was within the City itſelf,
“ it might be a Means of debauching young People, and
“ Matrons too. *Vulcan* was alſo to be without, that
“ Houſes might not be in Danger of taking Fire. While
“ *Mars* is without the Walls, there will be no Diſſention
“ among the People; nay more, he will be in Place of
“ a Rampart, to ſecure the Walls of the City from the
“ Hazards of War. The Temples of *Ceres*, now like-
“ wife

“ wife without the Cities, in Places not much frequented,
 “ unless to offer Sacrifice to her, that their Purity might
 “ not be defiled.” These Distinctions however were not
 always strictly observed.

The Idolaters had all possible Veneration for their Temples. If we may believe *Arrian*, it was forbid to blow ones Nose, or spit there; and *Dion* adds; that sometimes they clambered up to them upon their Knees. They were a Sanctuary for Criminals and Debtors. In fine, in Times of Calamity, the Women prostrated themselves in the sacred Places, and swept the Pavements of them with their Hair. Sometimes, however; it happened that, when public Disasters obstinately continued, the People lost all due Reverence for the Temples, and were so outrageous, as to fall a pelting the Walls with Stones; an Instance whereof we have in *Suetonius*, in the Life of *Caligula*.

Though commonly both Men and Women entered into the Temples, yet there were some where the Men were forbid to enter; for Instance, that of *Diana*, at *Rome*, in the Street called *Vicus Patricius*, as we learn from *Plutarch*, although they might enter into the other Temples of that Goddess. The Reason of this Prohibition is thought to have been, that a Woman, as she was praying in that Temple, had received a most cruel Insult.

Q. What was the Temple of *Belus*?

A. As the Temple of *Belus* is allowed to be the most antient of any in the *Pagan* World, as it cannot be doubted; so likewise was its Structure the most curious. *Berosus*, as *Josephus* in his *Antiquities*, Book x. relates, ascribes the Building of it to *Belus*, who was himself worshipped there after his Death. But certain it is, if the *Belus* of that Historian be the same with *Nimrod*, as is very probable, his Design was not to build a Temple, but to erect a Tower, in order to shelter himself and his People from Inundations, if such a one as a Deluge should again happen. We know in what manner God hath put a Stop to that mad Design. The Work continued in the same State it was in at the Confusion of Tongues, and was afterwards set apart for a Temple to *Belus*, who was deified after his Death. This famous Tower, commonly called the *Tower of Babel*, formed a Square in its Base, each Side containing a Stadium, (that is, a Measure of Ground

containing ſix hundred twenty-five Feet, that is, one hundred twenty-five Paces) or a Furlong in Length, which made half a Mile in Circumference. The whole Work conſiſted of eight Towers, raiſed the one above the other, and diminiſhing gradually, from the loweſt to the higheſt. Some Authors, as *Prideaux* remarks, being miſled by the *Latin* Verſion of *Herodotus*, alledge, that each of theſe Towers were a Furlong in Height, which would make the Whole a Mile high; but the *Greek* Text ſays no ſuch Thing, nor is any mention made of the Height of the Edifice. *Strabo*, who has alſo deſcribed this Temple, allows no more than a Furlong for its Height, and as much for each Side. The learned Publisher of the Edition of *Prideaux* at *Trevoux* ſays, that, according to the Meaſure of the *Stadia* uſed in the Time of *Herodotus*, the only antient Author who deſcribes the Edifice from having ſeen it, it could not be more than ſixty-nine Toiſes, or thereabouts in Height; that is, but a little more than twice the Height of the Croſs on the Cupulo of *St. Paul's*; which is not very extraordinary, conſidering the Magnificence of ſome Buildings in *Europe*. The ſame Editor further remarks, that as this Work was framed only of Bricks, which Men carried upon their Backs, as we learn from the Antients (ſee *Herodotus*, Book i.) and, as the Scripture tells us, concerning the Tower of *Babel*, its Conſtruction has nothing in it ſurpriſing; and tho' it was higher than the great Pyramid, by a hundred and nineteen Feet, yet as the latter was built, or at leaſt faced with Stones of an exceſſive Length, which were to be hoisted up to ſo prodigious an Height, the Building of it muſt needs have been infinitely more difficult. We learn from *Herodotus*, that they went up to the Top of this Building by winding Stairs, which were on the Outſide. Theſe eight Towers compoſed as it were ſo many Stories, each of which was ſeventy five Feet high, and in them they had diſpoſed ſeveral great Chambers ſupported by Pillars, and other leſſer ones, where People might reſt themſelves in going up. The higheſt was the moſt richly adorned, and that for which they had the greateſt Veneration. In this Chamber, according to *Herodotus*, there was a ſtately Bed, and a Table of maſſy Gold, but no Statue.

Until the Time of *Nebuchadnezzar* this Temple contained nothing but the Tower, and Chambers now mentioned,

tioned, which were ſo many private Chapels. But that Monarch, as *Beroſus* upon *Joſephus* his Antiquities, Book x. relates, enlarged it a great deal by the Edifices he built all round it, with a Wall that ſurrounded them, and brazen Gates; in framing whereof the Sea of Braſs, and the other Utenſils of the Temple of *Jeruſalem* had been employed. This Temple was ſtill ſubſiſting in the Time of *Xerxes*, (ſee *Herodotus*, Book x.) who, as he returned from his unfortunate Expedition into *Greece*, ordered it to be demolished, having firſt pillaged its immense Riches, among which were Statues of maſſy Gold; one of them, as *Diodorus Siculus*, Book ii. has it, being forty Feet high, and which was probably the ſame that *Nebuchadnezzar* had conſecrated in the Plain of *Dura*. The Scripture, indeed, gives this Coloſſus ninety Feet in Height, but this is to be underſtood of the Statue and Pe-deſtal taken both together.

There were likewiſe in the ſame Temple ſeveral Idols of ſolid Gold, and a great Number of ſacred Vaſes of the ſame Metal, whoſe Weight, according to the ſame Author, came to 5030 Talents; which, added to the Statue, amounted to an immense Sum. In fine, it was from the Temple enlarged by *Nebuchadnezzar* that *Herodotus*, who had ſeen it, took the Deſcription in his firſt Book; and his Authority ought to be more regarded, than that of *Diodorus Siculus*, who ſpoke of it only as he had heard from others. It is true, *Herodotus* ſays, that in a low Chapel of this Temple was a large golden Statue of *Jupiter*, that is, of *Belus*; but he gives neither its Weight nor Dimenſions, contenting himſelf with ſaying, that the Statue, with a golden Table, a Throne, and Foot-ſtool, were altogether eſtimated by the *Babylonians* at 800 Talents. The ſame Author adds, that without this Chapel was likewiſe an Altar of Gold, and a larger one, on which they ſacrificed Animals full grown, becauſe it was not permitted to offer any ſuch upon the golden Altar, but thoſe only that were not yet weaned; and that they burned yearly upon the great Altar Incenſe to the Weight of an hundred thouſand Talents. Laſtly, he mentions another Statue of maſſy Gold, which he had not ſeen; but was told it amounted to twelve Cubits, or eighteen Feet in Height. It is no doubt the ſame that *Diodorus* ſpeaks of, though he gives it forty Feet in Height; which Account is the more credible of the two, if it was that of

Nebuchadnezzar, as we have great Reason to think. I have observed from *Herodotus*, that, in the higher Tower, there was a magnificent Bed? and this Author subjoins, that none was allowed to lie there, except a Woman of the City, whom the Priest of *Belus* chose every Day, making her believe, that she was honoured there with the Presence of the God.

Q. What sort of Form was the Temple of *Vulcan* at *Memphis* of?

A. The *Egyptians*, according to *Herodotus*, were the first People in the World who built Temples in Honour of the Gods. I have no design to speak of all those that were in that Country; in answer to the Question, I shall speak of that of *Vulcan*, and some others, which deserve a particular Consideration, upon account of their Antiquity. Although we have not any very full Description of the Temple of *Vulcan*, we may judge from what *Herodotus* says of it, in several Places of his History, see Book ii. ch. 99. that it must have been of surprising Magnificence. First, as to its Antiquity, it seems to be unquestionable, since that Historian tells us, it was built by *Menes*, the first who reigned in *Egypt* after the Gods, and Demi-gods. Probably it was not that Prince who gave all that Beauty to the Work, for which it was afterwards admired; although *Herodotus* says, that even then it was grand and highly celebrated, since the primitive Buildings spoke of nothing but a noble Simplicity. But the Successors of *Menes*, ambitiously vied with one another in embellishing the Work of the Founder of their Monarchy, and in adorning it with the Statues we are going to mention; for, according to the best Historians, there were no Statues in the antient Temples of *Egypt*. *Mæris*, a powerful Prince, very rich, added to this first Temple the stately Porch, that was on the North Side. *Rhamsindus*, *Protus*'s Successor, raised, according to the same Author, that which fronted to the West, and placed over-against the Porch two Colossal Statues, each twenty five Cubits, that is, thirty seven, or thirty eight Feet in Height. The one which the *Egyptians* worshipped was called by them *Summer*, because it faced to the North: The other, for which they had no Regard, was stiled *Winter*, and looked to the South. In fine, *Amasis* set up before

fore the ſame Temple an inverted Statue, ſeventy five Feet high; and upon this *Coloſſus*, which ſerved for a Foundation, or rather Peđeſtal, he erected two other Statues, each twenty Feet in Height, and of the ſame Marble with the great one. It is eaſy judging, from *Herodotus's* Account, of the Magnificence and Extent of this Temple. In the mean time the inner Part of the Edifice, ſo far from inviting the Admiration of thoſe who entered into it, only provoked the Contempt and Raillery of *Cambyſes*, who broke out into an inordinate Fit of Laughter, at ſeeing the Statues of *Vulcan*, and the other Gods, like *Pigmies*; which, in truth, muſt needs have made a very ridiculous Contrast with *Coloſſiſes* in the Porches, of which we have ſpoke. This, perhaps, was the ſame Temple which *Menes* had built: For, the Works of the *Egyptians* were made to laſt an immense Time.

Q. Give me an Account of ſome of the other Temples of *Egypt*?

A. *Egypt* had beſides a great Number of Temples, every one of them richer than another; ſuch as that of *Jupiter* at *Thebes*, or *Dioſpolis*; and that of *Andera* at *Hermunthis*; that of *Proteus* at *Memphis*, mentioned by *Herodotus*; and that of *Minerva* at *Sais*, which, as the ſame Author tells us, *Amas* had taken great Pains to embellish with a Porch, which far ſurpaſſed in Grandeur and Magnificence, all the Monuments which the Kings, his Predeceſſors, had left; for the *Egyptians* loved *Coloſſal* Figures, not to mention Stones, that were hardly to be meaſured for their enormous Bigneſs, which came moſt of them from *Elephantina*, a Town at the Diſtance of twenty Days ſailing from *Sais*. I cannot forbear to take notice of a Sort of Temple, the only one in its Kind, I mean that Chapel of a ſingle Stone, which the ſame *Amas* had cauſed to be cut out of the Quarries in the *Upper Egypt*, and to be transported, with incredible Labour and Pains, as far as *Sais*, where it was to be ſet up in the Temple of *Minerva*. Here is the Account given of it by *Herodotus*.
 “ But what I admire more than all the other Works done
 “ by *Amas*’s Orders, ſays that Author, he cauſed to be
 “ brought from *Elephantina* an Houſe made of a ſingle
 “ Stone; which two thouſand Men, all of them Pilots
 “ and Sailers, were not able to transport in leſs than
 “ three

“ three Years. The Front of this House was twenty one
“ Cubits, (that is, thirty one Feet and an half) by fourteen
“ in Breadth, and eight in Height; and within the Walls
“ five Cubits high, and eighteen in Length.”

This House never entered the Temple of *Minerva*, but was left at the Gate, whether *Amasis* was provoked to see the Architect, who conducted it, complain heavily of the Labour this Work had cost him, or, because one of them, who had been assisting to convey it along the *Nile*, was crushed to death, as the same Historian relates.

Q. Have you any Thing to say of the Temple of *Diana* at *Ephesus*?

A. This Temple of *Diana* at *Ephesus* has passed for one of the seven Wonders of the World, and was of very great Antiquity; but at first it was not so magnificent as it became afterwards, since, according to *Pliny*, Book xxxvi. ch. 14. all *Asia* conspired, for two hundred Years, to adorn and embellish it. *Pindar*, in one of his Odes, says, it was built by the *Amazons*, when they were going to make War upon the *Athenians* and *Theseus*; but *Pausanias*, Book vii. tells us, that one *Cresus* and *Ephesus*, who built the City, were the Founders of it, and assures us, that this great Poet was ignorant of the Antiquity of that Temple; since those very *Amazons* had come from the Banks of *Thermodon*, to sacrifice to *Diana* of the *Ephesians*, in her Temple, with which they were acquainted, because some time before, being defeated by *Hercules*, and antecedently to him by *Bacchus*, they had fled thither for Refuge, as into a Sanctuary.

Dionysius, the Geographer, informs us, there was one yet more antient, built by the same *Amazons*, which remarkably declared the Simplicity of the first Ages, since it only consisted in a Niche, hollowed out of an Elm, where was probably the Statue of *Diana*. That which I am going to speak of was not so antient; but how magnificent it was the following Description by *Pliny* will shew. It was built, says he, in a marshy Ground, to secure it from Earthquakes, and Openings of the Earth, that sometimes happen there; and that the Foundations of such a weighty Building might stand solid upon this soft and fenny Ground, they strewed over it a Quantity of beaten Coals, and laid over them Sheep-skins with
their

their Wool on. This Temple, continues the same Author, was four hundred and twenty Feet long, and two hundred Feet broad. The hundred and twenty-seven Columns, which supported the Edifice, were placed there by so many Kings, and were each of them sixty Feet high. Of these Pillars there were thirty six beautifully carved, and one of them by the famous *Scopas*. The Architect, who carried on this Work, was *Chersiphron*, or *Clesiphon*; and it is a Wonder how he could place Architraves of so prodigious a Weight. The Artifice which this skilful Workman made use of for this Purpose was singular; he had laid great Bags full of Sand on the Top of the Columns, then, letting the Sand gently run out, the Architraves came insensibly to their proper Seat. *Chersiphron* found still more Difficulty in placing a Stone, of a much greater Weight, above the Temple-gate. Here it might be expected, that *Pliny*, if he was not informed of the Thing, should, at least, have thought upon a Way how this immense Stone might have been placed; but, instead of that, he coldly relates a Vision of the Architect, to whom *Diana* appeared, exhorting him to Courage; and the next Morning, says he, the Stone was seen to descend of its own accord, and settle in the intended Situation. *Atque ita postridie apparuit lapis, ponderaque ipso correctus videbatur.* It is credible enough, that the Roof of the Temple was made of Cedar-planks, as the same Author tells us; but, I don't know if we are to credit what he says of the Stair, by which they went to the very Top, that was made of a single Vine-stock. Neither *Chersiphron*, nor his Son *Metagenes*, finished this so grand and magnificent a Work: Other Architects wrought at it; and it was not entirely compleated till after a Period of 220 Years. The Riches of the Temple must now have been immense, since so many Kings contributed to embellish it, and since nothing was more famous in all *Asia* than this Fabrick, either for Devotion, or the infinite Concourse of People that resorted to *Ephesus*. The Account given by *St. Paul*, *Acts* xix. 24. of the Sedition hatched by the Gold-smiths of that City, who earned their Living by making small Silver Statues of *Diana*, shews us effectually how celebrated the Worship of that Goddes was.

It is further probable, that the Deſcription given by *Pliny* reſpects the Temple which was burnt by *Eroſtratus*, in the Manner every body knows. For that which ſubſiſted in his Time had been raiſed by *Cheiromocrates*, the ſame who built the Town of *Alexandria*, and who propoſed to cut Mount *Athos* into a Statue of *Alexander*. This laſt Temple, which *Strabo* had ſeen, was not inferior in Beauty and Riches to the former; and there were to be ſeen the Works of the ableſt Statuaries in *Greece*. The Altar was wholly *Paxiteles's* Workmanſhip. *Xenophon* ſpeaks of a Statue of maſſy Gold, whereof *Herodotus*, who had viſited this Temple, ſays nothing. *Strabo* aſſures us likewise, that the *Epheſians*, in Gratitude, had erected in the ſame Place a Statue of Gold, in Honour of *Artemidorus*. *Vitruvius* tells us, that this Temple, of the *Ionic* Order, was dipetric, that is, that there went quite round it two Ranges of Pillars, in form of a double Por- tico; that it was ſeventy-one Toiſes in Length, with more than thirty-fix in Breadth; and that there were reckoned in it 127 Pillars of ſixty Feet high.

This Temple was one of the moſt celebrated Aſylums, which, according to the Author laſt quoted, extended to 125 Feet of the adjacent Ground. *Methridates* had confined it to the Space of a Bow-shot, *Mark Antony* doubled that Extent: But *Tiberius*, to correct the Abuses that were occaſioned by theſe Sorts of Privileges, aboliſhed this Aſylum. Nothing at this Day of ſo ſtately a Fabric is remaining, but ſome Ruins; an Account whereof may be ſeen in *Spont's* Voyage.

Q. Can you give a further Account of the Temples and Chapels of *Greece*?

A. *Greece* had ſo great a Number of Temples, Chapels, and Altars, that they occurred every where, in Cities, Villages, and in the open Fields. To be convinced of this one needs but to read the Antients, and eſpecially *Pauſanias*, who has applied himſelf particularly to de- ſcribe them, and ſpeaks of them in almoſt every Page of his Travels through *Greece*. Of all theſe Temples there were four which *Vitruvius* eſpecially admired; they were built of Marble, and enriched with ſuch fine Ornaments, that they drew the Admiration of the ableſt Judges, and were become the Standard and Model of Buildings in the
three

three Orders of Architecture, the *Dorick*, the *Ionick*, and the *Corinthian*. The firſt of theſe fine Works was, the Temple of *Diana* at *Ephesus*, of which I have given the Deſcription. The ſecond, that of *Apollo* in the City of *Miletus*; both theſe of the *Ionick* Order. This celebrated Architect placed in the third Rank, the Temple of *Eleusis*, built in Honour of *Ceres* and *Proſerpina*, which *Ictrius* made of the *Dorick* Order, of ſo wide Extent, that it was capable of containing thirty thouſand Souls; for there were, at leaſt, ſo many, and oftentimes more, at the Celebration of the Myſteries of thoſe two Goddeſſes; ſee *Herodotus*, Book viii. ch. 65. and *Strabo*, Book ix. Page 365. At firſt, as *Virtruvius* remarks, this Temple had no Columns on the Outſide, to have more Room and Scope for the religious Ceremonies that were performed at the Sacrifices; but *Philo* afterwards added to it a magnificent Portico. The fourth, was the Temple of *Jupiter Olympius*, at *Athens*, of the *Corinthian* Order: It had at firſt been began by *Piſiſtratus*; but the Broils that followed upon his Death left the Work unfinished for near three hundred Years, till at laſt *Antioch Epiphanes*, King of *Syria*, undertook the Expence neceſſary for finiſhing the Nave, which was very large, and the Columns of the Portico. *Coffutius*, a Roman Citizen, and ſkilful Architect, was choſen for the Execution of this great Work; and he ſucceeded in it ſo well, that there were few Edifices equal to it in Grandeur and Magnificence. The Temple of *Jupiter Olympius*, at *Athens*, whereof *Libea*, a Native of the Country, was Architect, was of the *Dorick* Order, and on the Outſide was ſurrounded with Columns, inſomuch, that the Place where it was built formed a ſtately Periſtyle. In this Fabrick they made uſe of the Stones of the Country, which, however, were of a ſingular Nature, and exquisite Beauty. The Height of the Temple, from the Area to the Roof, was ſixty-eight Feet, its Breadth ninety-five, and its Length two hundred and thirty: The Roof was not of Tiles, but of fine pentelick Marble, cut in the Form of Tiles: From the Middle of the Roof hung a gilded Victory, and under his Statue a golden Shield, on which was repreſented *Meduſa's* Head; and at each Extremity of the ſame Roof hung two gilded Kettles; on the Outſide above the Columns a Rope went round the Temple, to which were faſtened twenty-one gilt

gilt Bucklers, conſecrated to *Jupiter* by *Mummius*, after the Sacking of *Corinth*. Upon the Pediment, in the Front, was repreſented with exquisite Art the Chariot-race between *Pelops* and *Oenomaus* and his Wife *Sterope*, one of the Daughters of *Atlas*; the Chariot with four Horſes, and *Myrtillus* the Charioteer of *Oenomaus* were upon the Right-hand of the God: *Pelops*, *Hippodamia*, and the Charioteer with his Horſes were on the Left. All theſe Figures were done by *Pæonius*, a Native of *Thrace*. The back Pediment, the Work of *Alcamenes*, the beſt Statuary in his Time next to *Phidias*, repreſented the Battle of the *Centaur*s with the *Lapithæ*, at the Marriage of *Perithous*. A great Part of *Hercules*'s Labours were repreſented upon the Inſide of this Fabrick, and upon the Gates, which were all of Braſs, were to be ſeen, among other Things, the Hunting of the Boar of *Erymanthus*, and the Exploits of the ſame *Hercules* againſt *Diomedes*, King of *Thrace*, *Geryon*, &c. In fine, there were two Ranges of Columns, ſupporting two Galleries raiſed exceeding high, under which was the Way that led to *Jupiter*'s Throne. This Throne and the Statues of the Gods were *Phidias*'s Maſter-piece; and Antiquity produced nothing ſo magnificent nor ſo finiſhed. The Statue of an immense Height was of Gold and Ivory, ſo artificially blended, that it could not be beheld but with Aſtoniſhment. The God wore upon his Head a Crown, which reſembled the Olive-leaf to Perfection; in his Right-hand he held a Victory likewiſe of Gold and Ivory, and in his Left a Sceptre of exquisite Taſte, reſulgent with all Sorts of Metals, and ſupporting an Eagle. The Shoes and Mantle of the God were of Gold; and upon the Mantle were all Sorts of Animals and Flowers engraved. The Throne was all ſparkling with Gold and precious Stones. The Ivory and Ebony, the Animals there repreſented, and ſeveral other Ornaments by their Aſſemblage formed a delightful Variety. At the four Corners of the Throne were many Victories, that ſeemed to be joining Hands for a Dance, beſides two others that were at *Jupiter*'s Feet. The Feet of the Throne, on the Foreſide, were adorned with *Sphinxes*, who were plucking the tender Infants from the Boſom of the *Theban* Mothers; and underneath were to be ſeen *Apollo* and *Diano*, wounding *Niobe*'s Children to death with their Arrows. Four Croſs-bars that were at the Feet

Feet of the Throne, and went from one End to the other, were adorned with a great Number of Figures extremely beautiful; upon one were represented ſeven Conquerors at the Olympic Games; upon another appeared *Hercules* ready to engage with the *Amazons*, and the Number of Combats on either Side was twenty-nine. Beſides the Feet of the Throne, there were likewiſe Pillars to ſupport it. In fine, a great Balluſtrade, painted and adorned with Figures, railed in the whole Work. *Panaeus*, an able Painter of that Time, had represented there, with inimitable Art, *Atlas* bearing the Heavens upon his Shoulders, and *Hercules*, in an Attitude ſtooping, to eaſe him of his Load; *Theſeus* and *Perithous*, the Combat of *Hercules*, with the Lion of *Nemea*, *Ajax* offering Violence to *Cassandra*, *Hippodamia* with her Mother, *Prometheus* in Chains, and a thouſand other Subjects of fabulous Hiſtory. In the moſt elevated Place of the Throne, above the Head of the God, were the Graces and Hours, of each three in Number. The Peſtetal, which ſupported this Pile, was equally adorned with the reſt. There *Phidias* had ingraved upon Gold, on the one Side, the Sun guiding his Chariot; on the other, *Jupiter* and *Juno*, the Graces, *Mercury* and *Veſta*. There *Venus* appeared riſing out of the Boſom of the Sea, and *Cupid* receiving her, while *Pitho*, or the Goddeſs of Perſuaſion, was preſenting her with a Crown. There alſo appeared *Apollo* and *Diana*, *Minerva*, and *Hercules*. At the Bottom of the Peſtetal you might have ſeen *Amphitrite* and *Neptune*, and *Diana*, or the Moon, who appeared mounted on Horſe-back. In fine, a Woollen Veil, of purple Dye and magnificently embroidered, the Preſent of King *Antiochus*, hung from top to bottom. I ſay nothing of the other Ornaments of this noble Structure, nor of the Pavement which was of the fineſt Marble, nor of the Preſents conſecrated to the God by ſeveral Princes, nor of the prodigious Number of Statues that were in the Temple, as well as in the Neighbourhood of it. For all theſe *Pauſanias* may be conſulted, from whom I have taken this Diſcription. I only add, that, in order to judge of the Greatneſs of *Jupiter's* Statue, about which the Antients are not agreed, it is ſufficient to obſerve, that the Throne and Statue reached from the Pavement to the Roof, whoſe Elevation I have marked. It will readily be granted, that a Work of ſuch a Nature,
of

of so prodigious an Extent, of so considerable an Height, where Gold-blended with Ebony and Ivory cast a dazzling Splendor, where so many Figures, Bas-reliefs, and Paintings were to be seen, the Whole done by the best Masters, could not fail to have a very delightful Effect upon those who entered into the Temple. We must not forget, that the Edifice was of the *Dorick* Order, the most antient of all the Orders in Architecture, and at the same time the most suitable to Works of Grandeur.

2. What was the Structure and Form of the Temple of *Apollo* at *Delphi*?

A. If the Temple of *Apollo* at *Delphi* was not so magnificent in its Structure as that I have been describing, it was a great deal richer in immense Presents that were sent to it from every Quarter: I say richer, if indeed it be possible to estimate the Master-piece of *Phidias*. At first the Temple of *Delphi* was of very little Consideration. A Cavern, whence issued certain Exhalations, that infused Vivacity and a Sort of Enthusiasm into those who approached it, having made People believe there was something in it divine, an Oracle was founded in this Place; the Concourse, which this pretended Miracle drew, obliged the neighbouring Inhabitants to consecrate the Place; and they first built there a Chapel, or rather a Hut made of Laurel-boughs. They gave out, adds *Pausanias*, that the Bees raised a second Chapel there, which was of Wax; and that *Apollo* sent it to the *Hyperboreans*. It is easy to see, that this is a mere Fable, which I have explained in the Oracle of *Delphi*, and *Pausanias* judges of it the same way. The third Temple of *Delphi* was built of Brass; which needs not seem very surprising, as the Author remarks, whom I have now quoted, and whom I transcribe almost Word for Word; since *Acrisius*, King of *Argos*, caused an Apartment to be made of Brass, to shut up in it his Daughter *Danaë*; and in his (*Pausanias*'s) Time was still extant at *Sparta* the Temple of *Minerva Chalciaecos*, so called, because it was wholly of Brass. But that this Temple had been built by *Vulcan* is what *Pausanias* says he did not believe; nor that there were upon the Cielings golden Virgins, who sung charmingly, as *Pindar* had imagined, in Imitation, no doubt, of the *Sirens*

in *Homer*. The Antients were not agreed about the Manner how this Temple was destroyed : Some said the Earth had opened and swallowed it up ; others, that, it having taken fire, the Bräis whereof it was made melted down. The Temple was built a fourth time of Stone, and had for its Architects *Agamedes* and *Trophonius*. This Edifice was burnt down to the Ground the first Year of the fifty-eighth Olympiad. The last, in fine, which was subsisting in *Pausanias's* Time, and which excelled the rest in Grandeur and Riches, was built by the Direction of the *Amphidones*, that is, the general Council of *Greece*, with the Money which the People had consecrated for that Use.

Although we have not a particular Description of this last Temple, it is easy to judge of its Extent, and of the immense Riches it contained, from the Concern which so many Kings and whole Nations had to send Presents to it. Few or none came to consult the Oracle of *Apollo* (and who was there but either came or sent to it?) without bringing some Offerings to the God : And of these Offerings there must needs have been an infinite Number ; since, although this Temple had been pillaged several times, as may be seen in the Author whom I am copying, *Nero* carried off from it five hundred Statues all of Bräis, partly of the Gods, and partly illustrious Men.

Q. Describe to me some of the antient Temples of *Rome*, particularly that of the *Pantheon*.

A. *Rome* and *Italy* abounded with Temples as much as *Greece*. They were to be met with every where ; and several of them remarkable, either for their Singularity or Magnificence. Among the most elegant we are to reckon that of *Jupiter Capitolinus*, and that of *Peace* ; which, according to *Pliny*, were two of the finest Ornaments of *Rome*. But I know none of them more noble, nor more solidly built than the great *Pantheon*, commonly called the *Rotunda*, since it subsists at this Day entire, under the Name of the Church of *All Saints*, to whom it is consecrated, as in *Paganism* it was to all the Gods ; I chuse to give the Description of it in preference to others. The Draught of it may be seen in the second Volume of *Montfaucon's Antiquities*, who has taken the Plan of it from *Serlio*, and the Profile from *Lafreri*.

The

The most common Opinion is, that it was built by the Direction and at the Expence of *Agrippa*, *Augustus's* Son-in-law; though there are Authors who maintain, that it was before his Time, and that he only repaired it, and made an Addition to it of that fine Portico, which is there still to be seen. This great Fabrick, which receives Light only from an Hole in the Middle of the Dome, so ingeniously contrived, that the whole is sufficiently lighted by it, is of a round Figure; the Architect, it seems, designing to imitate the Figure of the World, as is to be remarked in a great many other Temples of the earliest Antiquity. This, at least, is *Pliny's* Opinion; *Quod forma ejus convexa fastigiatum Cæli similitudinem ostendat.*

The Portico, the Work of *Agrippa*, more beautiful and more surprising than the Temple itself, is composed of sixteen Columns of grand Marble, each one single Stone. These Columns are five Feet in Diameter, and above seven and thirty Feet high, without including the Base and Chapter. Of these sixteen Columns there are eight in the Front, and as many behind them, all of the *Corinthian* Order. As in the Time of Pope *Eugenius* there was found near this Edifice a Part of *Agrippa's* Head in Brass, an Horse's Foot, and a Piece of a Wheel of the same Metal, it would seem that this great Man had himself been represented in Brass upon this Portico, riding in a Chariot with four Horses.

When I said that this Temple is subsisting entire at this Day, I would be understood to mean the Body of the Work, raised on so solid Foundations, that nothing has been able to move it. And no Wonder; for, according to a *Roman* Architect, whose Manuscript is in *F. Montfaucon's* Hands, these Foundations were a Mass not only extending itself under the whole Edifice, but also a great way beyond its Walls. As for the magnificent Works, the Statues, and other precious Things, of which it was full, these are all gone to wreck. The Plates of gilt Brass that covered the whole Roof, were carried off by the Emperor *Constantine* the Third. Pope *Urban* the Eighth made free with the Beams of the same Metal, to form the Canopie of *St. Peter's*, and the great Pieces of Artillery, which are in the Castle of *St. Angelo*. The Statues of the Gods, that were in the Niches, that

are still to be seen within the Temple, have either been pillaged, or buried under the Ground; nor is it very long ago since, in digging near the Edifice, they found first a Lion of Basalt, which is a fine *Egyptian* Marble; and then another, which served for Ornaments to the Fountain of *Sextus* the Fifth; not to mention a large beautiful Vase of Porphyry, that was placed by the Portico. In general this Fabric or Edifice was exceeding magnificent, perfectly well built, in just Proportions, and it still makes one of the fairest Ornaments of *Rome*.

Q. Since you have spoke of Temples, tell me something of *Altars*.

A. Without insisting upon the Etymology of the Word *Altare*, a Name which we commonly reckon to have been given to Altars, because they are high built, we say with *Servius* upon the fifth *Eclogue* of *Virgil*, that the Antients made some Distinction between *Altare* and *Ara*; for, although the last was equally used, either in speaking of the celestial or infernal Gods, yet the Word *Altare* was peculiarly set apart to denote the Altars of the former. *Notorius, inquit, aras Diis esse superis et infernis esse consecratos, altaria vero esse superiorum tantum Deorum*. This was *Servius*'s Distinction, though some Authors add another, and say, that to the celestial Gods Sacrifices were offered upon Altars; to the terrestrial Gods upon the Earth itself; and to the infernal ones in Holes; to the Nymphs Victims were offered in Dens and Caverns.

The Antiquity of Altars is not to be called in question: No doubt it was prior to the Building of Temples, not only among the Patriarchs, but among the Pagans too. And as the superstitious Pagan Worship commenced in *Egypt*, as has been said, this is probably the Country where the first Altars were erected; accordingly this is the Opinion of *Herodotus*, and of *Cælius Rhodiginus* in his *different Readings*, Book *xvii*. Simplicity having always been a Concomitant of Usages merely invented; it is plain, that the first Altars were nothing but simple Heaps of Earth or Turf, which were called *Aræ repetitæ*, or *graminæ*, or rough Stones, &c. and Idolaters at first imitated that simple Manner of raising Altars, which was used by *Noah*, and the other primitive Patriarchs; but in latter Times Altars came to be quite changed, both in Matter

Matter and Form. Accordingly, *Paganism* had of them ſeveral Forms, four-square, long-square, round, triangular; as of diſicrent Materials, of Stone, Marble, Braſs, and of Gold itſelf; at leaſt *Heredotus*, Book i. ſays ſo, of the Table that was in the Temple of *Belus* at *Babylon*. *Pausanias* obſerves, that ſome of them were Wood, but that it was rare to find any of that Sort. That of *Jupiter Olympius* was nothing but an Heap of Aſhes, others were but a mere Collection of Horns of different Animals: *Innumeris obſtructam de cornibus aram*, as *Ovid* ſpeaks. *Euſtathius*; upon the eighth Book of the *Iliad*, mentions this Altar, and ſays it was at *Ephesus*, and that *Apollo* had built it of the Bulls Horns which *Diana* had killed in hunting. *Moses* ſpeaks often of the Horns of the Altar, but in another Senſe, meaning nothing thereby but their Corners.

The great Veneration for Altars introduced the Cuſtom of having recourſe to them upon every Occaſion. There they ſtruck up Alliances, Treaties of Peace and Reconciliations, Marriages, &c. *Vilgil*, ſo knowing in the Cuſtoms of his Country, ſhall be our firſt Author for what concerns the Treaties of Peace.

*Post idem, inter ſe poſito certamine, reges
Armati Jovis ante aras, paterasque tenentes,
Stabant, & caſa firmabant fœdera porca.*
Æneid. lib. viii.

The ſame Author repreſents *Æneas* thus complaining of the Infringment of the Peace by the *Rutuli*:

Multa Jovem, & læſi teſtatur fœderis aras.
Silius Italicus, taxing the *Carthaginians* with their Treachery, in the Treaties they had made with the *Romans*, ſpeaking of the ſame Cuſtom:

Sed pacis faciem, & pollutas fœderis aras, &c.
Upon this Occaſion, when they took an Oath of Peace, they embraced the Altar, or only touched it; which *Virgil*, *Æneid. lib. xii* has well explained in the Treaty made between *Æneas* and *Latins*.

*Tango aras, mediosque ignes, & numina teſtor,
Nulla dies pacem hanc Italis, nec fœdera rumpet,
Quo res cunque cadenet.*

270 *History of the Gods, Goddeses, &c.*
And *Juvenal*, Satire xiii.

Atque adeo intrepide quæcunque altaria tangunt.

As Men have always been too ready to play fast and loose with one another, not thinking themselves secure enough by Treaties of Peace and Alliances, made in face of the Altars, they added to the sacred Tye of an Oath, which was taken by the Party, laying his Hand upon the Altar, (see *Lucian* in *Jove Tragædo*) as we at this Day on like Occasions make use of the Holy Gospel. Magistrates, before they entered upon Offices of Judicature, likewise took an Oath at the Altar of *Themis*. *St. Ambros* informs us, in his third Epistle, of this Custom, where he exhorts *Valentinian* the Emperor, not to give Orders for repairing of the Altars of that Goddes, which was ruinous.

As for the Marriages that were solemnized in face of the Altars, especially of *Juno*, or *Lucina*, *F. Berthold* may be consulted, who brings many Authorities for the Proof of it, and some Examples to confirm it. Lastly, it was nigh the Altars that they kept public Entertainments, as may be seen in several Places of *Virgil*, such as *Georgics*, Book iv. *Æneid*, Book viii. &c. and in divers other Authors.

Q. You have spoke of the Temples and Altars, what do you say of the sacred Groves?

A. Besides the Temples, Chapels, Lararies, Altars, Paganism had also other Places devoted to the Service of the Gods. These were the consecrated Groves, the Institution of which is so antient, that it is even thought to have been antecedent to that of Temples and Altars. As the *Romans* called these Groves *Luci*, *Servius* thinks they got that Name, because they kindled Fire to let the Mysteries be seen that were there celebrated. *Luci a lucenda*, for whether (as was probably their Way at first) they chose for the Purpose natural Woods, with which every Place was antiently furnished, or planted them on Purpose, as was done in later Times, they were always the thickest Groves of their Kind, Places dark and gloomy, impenetrable even to the Sun-beams. It was in these dark Retreats, apt to overcast the Mind with I know not what Horror, that the first Mysteries of Paganism were cele-

celebrated. Here it was our antient *Druids* aſſembled, who got there very Names from the Oaks which they frequented. It appears however to have been the Opinion of the Antients, that theſe Groves, at firſt conſecrated to *Lucine*, who was the ſame with *Diana* and *Hecate*, had been ſo called from the Name of that Goddeſs. See the Scholiaſt on the fourth Book of the *Thebaid* of *Statius*, *Horace's Art of Poetry*, *Virgil's Aeneid*, Book vi.

The Uſe of the ſacred Groves, for the Celebration of Myſteries, is of very great Antiquity, and perhaps of all others the moſt univerſal. At firſt there were in theſe Groves neither Temples nor Altars; they were ſimple Retreats, to which there was no Access for the Profane; that is, ſuch as were not devoted to the Service of the Gods. Afterwards they built Chapels and Temples in them, and even, to preſerve ſo antient a Cuſtom, they took care, whenever it was in their Power, to plant Groves round the Temples and Altars, to incloſe them with Walls, Hedges, and Ditches; and theſe Groves were not only conſecrated to the Gods, in Honour of whom the Temples in the Centers of them had been built, but they were themſelves a Place of Sanctuary for Criminals, who fled thither for Refuge.

Mosès to hinder the *Hebrews*, too prone to miſtake the idolatrous Practice of the People about them, from following this pernicious Cuſtom, forbids them to plant Groves about the Altars of the true God, *Deut. xvi. 21.* *Thou ſhalt not plant thee a Grove of any Trees near unto the Altar of the Lord thy God, which thou ſhalt make to thee.* Nay, every time this ſacred Legiſlator commands the *Jews* to deſtroy Idols, he orders them at the ſame Time to cut down the hallowed Groves, *Exodus xxxiv. 13.* *But ye ſhall deſtroy their Altars, break their Images, and cut down their Groves; and in another Place, Deut. xii. 3.* *And ye ſhall overthrow their Altars, and break their Pillars, and burn their Groves with Fire.* The ſame Orders were renewed to *Gideon*, and the Prophets always ſpeak with Indignation of the Kings of *Judah* and *Iſrael*, who had a Cuſtom of ſacrificing in the conſecrated Groves. The *Jews* were ſo prone to imitate the idolatrous Nations in this, that one of their Kings carried the Impiety ſo far, as to plant at *Jeruſalem* one of theſe Groves, which *Joſias* cut down, and buried in the Valley of *Kidron*,

2 Kings xxiii. 6. And he brought out the Grove from the House of the Lord, without Jerusalem, unto the Brook Kidron; and stamp it to small Powder, and cast the Powder thereof upon the Graves of the Children of the People. The Rabbins add; that the Jews were not permitted to enter these Groves; to cut a Tree of them for their Use; to rest under their Shade; to eat the Eggs; or the little Birds that nested there, nor to take the dead Wood, nay; nor to eat the Bread that had been baked with that Wood; upon which the Curious may consult *Selden, de Jure Naturarum & Gentium, Lib. ii. cap. 6.*

Q. Tell me something of the Sanctuaries, or Asylas.

A. The Temples, Altars, and sacred Groves, having been among the Pagans Places of Refuge for Criminals, I must explain whercin this Right of *Asylum* consisted, what were the Privileges belonging to it, and whence the Origin of the Thing was derived.

From the Time that Men began to devote Places to the Worship of the Gods, there to acknowledge them in an authentic and solemn Manner as their Lords, and sovereign Disposers of their Destiny; and to conceive hope of being aided by them, they believed them to be there present in a peculiar Manner; and hence, that they might not seem inexorable towards others, while they were supplicating the Gods to be propitious to themselves; it is highly credible, that they looked upon these sacred Places, whither the Guilty had repaired as Sanctuaries inviolable.

The Tabernacle and Temple of *Jerusalem* were Places of Refuge, and doubtless the first Altars raised by the Patriarchs were so too, since *Moses* excludes Murderers, who fled for Refuge to those he himself set up. The Cities of Refuge, appointed by *Moses* and *Josiah*, were likewise Asylas, Numb. xxxv. 6. And among the Cities, which ye shall give unto the Levites, there shall be Cities for Refuge, which ye shall appoint for the Man-slayers; that he may fly thither: And to them ye shall add forty and two Cities. Deuteronomy iv. 41, 42. Then *Moses* shewed three Cities on this side Jordan, towards the Sun-rising, that the Slayer might flee thither, which should kill his Neighbour unawares, and hated him not in Time past; and that, flying unto one of these Cities, he might live. *Josiah*, ch. xx. 2, 3 and speak

to the Children of Israel, saying, appoint out for you Cities of Refuge, whereof I spake unto you by the Hand of Moses, that the Slayer that killeth any Person unawares, and unwillingly, may fly thither, and they shall be your Refuge from the Avenger of Blood. Paganism, which imitated many of the Customs of God's People, from them, no doubt, had likewise taken this of propitiating Asyle. We know from *Pausanias* in his *Boetia*, that *Cadmus* granted it to the City or Citadel, which he built in *Boetia*; and it is probable, as *M. Simon* remarks, that this Prince, a Native of *Phenicia*, and in the Neighbourhood of *Palastine*, having learned how much the Confluence of Criminals and Debtors, into the Jewish Cities of Refuge, had been of Use to that People, had used the same Means to draw Inhabitants into his. *Theseus* for *Athens*, and *Romulus* for his new City, had recourse to the same Piece of Policy. If we believe *Plutarch* in the Life of *Theseus*. *Diodorus Siculus*, in the Life of *Romulus*, assures us, that *Cybele* founded an Asyle in *Samothracia*.

Thus the Asyles were properly for involuntary Delinquencies. for those who were oppressed by an unjust Power, for Slaves ill-used by cruel Masters, and for Debtors who were injuriously dealt with. But as the wisest Institutions are liable to be abused, even Criminals condemned to Death found a secure Sanctuary in the Temple of *Pallus* at *Lacedemon*; Bankrupts in that of the Goddess *Hebe* at *Phlius*, and in that of *Diana* at *Ephesus*.

It was not only Cities and Temples that served for Sanctuaries; the sacred Groves, the Altars, wherever they were, the Statues of the Gods, those of the Emperors, and the Tombs of Heroes, had the same Privilege; and it was enough for a Criminal to be within the Compass of these Groves, or to have embraced an Altar, or the Statue of some God, to be in perfect Safety. Being once within the Protection of an Asyle the Criminal remained at the Feet of the Altar or Statue, and had his Victuals brought to him, till he found the Opportunity of making his Escape, or of satisfying the offended Party.

Q. How came *Terminus* to be made a God?

A. If the Boundaries which separate the Fields had always been sacred, Laws and Religion needed not to

have lent their Assistance against those who encroached upon them. The Golden Age, whereof the Poets speak so much, that happy Time when all Goods were common, was but a Period of short Duration; and the same Covetousness which led Men to appropriate some Things to themselves, tempted them very soon to usurp what belonged to others: Hence the Origin of these Boundaries, which the Laws obliged every Particular to fix to the Ground he possessed. If we may credit *Virgil*, *Ceres* herself, that famous Legislatress, who did so much Honour to the Culture of the Fields, and to Tillage, was the first that founded the Law binding every Man to bound his Grounds: *Partire limite campum*. However, as the Laws, established for the Security of the Land-marks, were not a sufficient Curb to Avarice, *Numa* persuaded the People, that there was a God the Protector of the Land-marks, and an Avenger of Incroachments. He even built a Temple to him upon the *Tarpeian* Mount. To make the Supposition more probable, he made this new God to be represented under the Form of a Stone or Stock, as we learn from *Tibullus*, Eclogue, Book i. *Ovid*, *Fast*. Book ii. The God *Terminus*, however, was represented afterwards with an human Body, placed upon a pyramidical Land-mark. The Feast of this God was called from his Name *Terminalis*, and was celebrated about the End of *February*, on the sixth of the Kalends of *March*. On that Day public and private Sacrifices were offered to him, but without any Effusion of Blood; the whole Ceremony consisted in Libations of Wine, Milk, Offerings of Fruits, and some Cakes of new Meal. The public Sacrifices were offered in the Temples, and the others upon the Land-marks; the two Parties, whose Lands touched one another, having on each Side adorned the Boundary with a Garland, offered to it their Gifts, as we are told by *Ovid*, *Fast*. Book ii.

*Te duo, diversa domini de parte, coronant,
Binaque ferta tibi, binaque liba ferunt.*

Then they anointed it with Oil prepared upon the very Spot, and thus concluded the Festival. But this primitive Simplicity lasted not long, they forgot *Numa's* Law, forbidding any animated Thing to be offered to the God

Pro-

Protector of the Marches, whose Worship was to be wholly rural ; and in After-times they sacrificed to him Lambs and young Pigs, whereon the two Families of those who sacrificed feasted near the March, where they sung the Praises of the Divinity, in whose Name they assembled. *Ovid's Fast. Book ii.*

*Convenerunt, celebrantque dapas vicinia supplex,
Et cantant laudes, termine sancto, tuas.*

It was impossible to make the Marches to be kept with more Awe, than by supposing the Sovereign of the Gods to be the Protector of their Privileges.

2. Who was *Themis*, and how came she to be made a Goddess?

A. Though *Themis* is accounted only an allegorical Personage, whose Name, in the Hebrew Language, *Than*, imports *Perfect* or *Upright*, and her pretended Marriage with *Jupiter* is but an Emblem of Justice, which produces Laws, and regulates the Conditions of Men, yet I take her to be a real Personage, and one of the principal *Titanides*. *Hesiod*, in his *Theogony*, who gives her Genealogy, says, she was the Daughter of *Cælus* and *Terra*, or of *Uranus* and *Titæa*. “ *Terra*, says he, by her Commerce with *Cælus*, had *Oceanus*, who dwells deep ingulfed, and with him, *Thea*, *Crews*, *Hyperion*, *Japetus*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, and *Saturn*.” Whence we may see, that she was older than *Saturn*, and Aunt to *Jupiter*, and hence the Fiction, of her pretended Commerce with that God, falls to the ground, since she was even older than *Saturn*, who was her Brother.

Themis distinguished herself by her Prudence and Regard to Justice ; and, if we may rely upon *Diodorus*, she was the Foundress of Divination, Sacrifices, the Laws of Religion, and whatever serves to maintain Order and Peace among them. No wonder then, that she has always been accounted the Goddess of *Justice* ; and those Persons, stiled from her *Thesmophylaces* and *Thesmotetæ*, whose Business it is to preserve the Worship of the Gods, and the Laws of human Society. Hence also it comes, that when *Apollo* delivers Oracles, he is said to do the Office of *Themis*, because she is the Inventress of Divination.

Themis had for her Lot a Part of *Thessaly*, and according to the Practice of those Times, the Office of administering Justice; wherein she acquitted herself with so much Integrity and Judgment, that she was always looked upon afterwards as the Goddess of Justice, whose Name was therefore given her. As she had been addicted to Astrology, with the other *Titans*, she became very expert in that Art of Prediction; and after her Death she had a Temple where Oracles were delivered. *Ovid's Metamor.* Book i. mentions, that which she delivered upon *Parnassus*, at the Time of her grand Nephew *Deucalio's* Deluge, which happened not till several Years after that Princess's Death.

Q. When did *Themis* live, and who were Contemporaries with her?

A. *Themis* lived in the Year of the World 2493, before Christ 1507 Years, to which add 1750 makes 3257 Years since her Time. Her Contemporaries were *Moses*, the Ruler and Law-giver of the *Israelites*; *Pharaoh*, King of *Egypt*; *Mithraes*, King of *Babylon*; *Cecrops*, King of *Athens*; *Crotopus*, King of *Argos*; *Marathus*, King of *Sicyon*; *Midas*, King of *Troy*; *Saturn*, King of *Crete*; her Brother *Jupiter*, her Nephew with her younger Brother *Chiron*, an excellent Physician, who taught *Esculapius* Physic, *Apollo* Music, and *Hercules* Astronomy; and was Tutor to *Achilles*. No Poets, no Historians at this Time.

Q. How was *Titaea* made a Goddess?

A. *Titaea* was one of the Wives of *Uranus*, and had eighteen Children by him, who went by the Name of *Titans*, after their Mother's Name. This Princess after her Death received divine Honours, and the Earth was called *Terra* after her Name, and the Heaven called *Caelus* after that of her Husband.

Q. How came *Tranquillity*, or *Quies*, to be made a Goddess?

A. *Tranquillity*, or *Quies*, the happy Effect of Concord and Peace, had also her Temple at *Rome*, without the *Porta Collina*, as we learn from *St. Augustine*, of the City of God, Book iv. ch. 16. "I am surprized, says that holy Father, that, when they attributed Divinity to every Thing,

“ Thing, almost to every Movement; and built Tem-
 “ ples within the City to the Goddes *Agerona*, who in-
 “ cites to Action; to the Goddes *Stimula*, who makes us
 “ over-act; to *Murcia*, who renders us soft and indolent,
 “ as we are told by *Pomponius*; to the Goddes *Strenua*,
 “ who inspires us with Courage; they should not have
 “ received among them the Goddes of *Repose*; but left her
 “ without the *Colline Gate*.” However, as they gave
Orcus, the God of the Dead, the Epithet of *Quietalis*,
 to denote the Rest and peaceful State of the Shades, learn-
 ed Authors will have it, that the Worship of this God-
 des was the same with that of the Dead.

Trophonius. See Oracle.

Q. How came *Truth* to be made a Goddes?

A. The *Pagans*, deprived of the Light of Revelation,
 were ignorant that he, who was to come one Day for
 the Salvation of the World, was the *Truth*, and that
 this *Truth* was eternal; thus we are to be surprized at
 their having believed, as *Plutarch* and several Antients
 relate, that *Truth* was the Daughter of *Time*, or of *Sa-*
turn taken for *Time*. Whether it is, says that judicious
 Author, because *Saturn* is *Time*, or because he was the
 justest of Men, that he has been accounted the Father of
Truth? This is what he does not determine, though he
 inclines to believe, that it was for his having strictly prac-
 tised the Rulers of Justice, that he had this *Virtue* given
 him for his Daughter. *Pindar*, in his *Olympics*, however,
 makes *Jupiter* to have been her Father. As *Truth* was
 reckoned the Daughter of just *Saturn*, so she was the
 Mother of *Virtue*; which Genealogy shews, that Men,
 though sunk in the greatest Idolatry, followed sometimes
 the Lights of refined Reason. *Philostratus*, in the Image
 of *Amphiaras*, represents *Truth* as a young Virgin, clad
 in a Robe, whose Whiteness resembled that of the Snow.
Hippocrates, in one of his Letters, gives likewise her
 Portrait, Represent to yourself, says he, a fine Woman of
 proper Stature, modestly dressed with a thousand attrac-
 tive Charms; the Lustre of her Eyes, especially, re-
 sembling that of the Stars, and you will have the just Idea
 of this Divinity. *Laërtius* has left us a Saying of *Demo-*
critus,

critus, that *Truth* lay hid in the Bottom of a Well, so difficult it is to come at the Discovery of it.

Q. How came *Tyber*, and other Rivers, to be worshipped as Gods ?

A. *Maximus Tyrtus*, assigning the Reasons that induced several Nations to worship the Rivers that watered their Country, lets us know, at the same Time, the Universality of the Worship that was paid them. The *Egyptians*, says he, worship the *Nile*, because of its Usefulness ; the *Thessalians*, the *Peneus*, for its Beauty ; the *Scythians*, the *Danube*, for the vast Extent of its Waters ; the *Etolians*, the *Acklous*, because of the Fable of his Combat with *Herculis* ; the *Lacedemonians*, the *Eurotus*, by an express Law that enjoins it ; the *Athenians*, the *Ileffus*, by a Statute of Religion, *Sacro Instituto*.

The *Greeks* and *Romans* were too superstitious, not to adopt the Worship of the watery Gods. Besides, what the Author now quoted says of the *Thessalians*, *Etolians*, *Athenians*, and *Spartans*, Antiquity furnishes us with a thousand Examples of the Excesses to which they went in this respect. Their Temples contained Statues of the Rivers and Fountains, as well as those of the other Gods. There were few Rivers and Fountains in *Greece*, near which you would not have seen Statues, Numbers of Inscriptions, and Altars consecrated to those Rivers and Fountains ; there they regularly went to perform Libations, and offer Sacrifices, as we learn from *Pausanias*. Medals represent to us the Rivers as Gods ; among others, one of *Posthumius*, whereon is the *Rhine*, with this Inscription : *Deus in Rhenus*. The *Tyber*, in like Manner, appears upon the Reverse of a *Vespasian*, not only as a Divinity, but also as the Patron and Protector of *Rome*. When *Æneas* arrived in *Italy* he performed religious Ceremonies to that River, gave himself up to its Protection, and prayed him to be propitious to him. See *Virgil*, *Æneid*, Lib. viii. ver. 72.

*Tuque, ô Tybri, tuo genitor cum flumine sancto
Accipe Æneam
Adsis ô tandem, &c.*

If the great Uſefulneſs of the Water to the Earth induced the firſt Idolaters to make a Divinity of it, we may ſuppoſe the Wonders that have been obſerved in that Element did likewise contribute not a little to promote the Superſtition: *Pſalm* xxix. 3. “ The Voice of the Lord is “ upon the Waters, or great is the Waters.” And it is on this Element eſpecially, that he ſeems to have laid out a Profuſion of Wonders. The Ebbing and Flowing of the Sea, that periodical Motion which ſwells and ſinks the Waters by turns every ſix Hours, and perpetuates their Motion, whereby they are preſerved from Corruption; the Irregularity of this Motion, more or leſs in the different Terms of the Moon, as well as in different Seasons; the Flux of the *Euripidus*, a narrow Sea between *Bootia* and *Eubœa*, which ebbcd and flowed ſeven times in twenty-four Hours, *Pliny*, Lib. ii. 97. or rather oftener or ſeldomer, as the Wind ſat, *Livy* xxviii. 6. It is called now the Chanel of *Negropont*. This bears little or no Reſemblance to that of the Ocean; the Saltneſs of the Sea, a ſecond Source of its Incorruptibility; the prodigious Number and Variety of Monſters which it engenders; and the enormous Bulk of ſome of its Inhabitants, ſuch as the Whale, and ſome others that far ſurpaſs the greateſt of the Land-animals, all are wonderful, all aſtoniſhing. Add to this the Accounts given to the Properties of Fountains, whereof ſome have a regular Flux like the Ocean, others are periodically hot and cold; a vaſt Number of them medicinal.

The Fictions of the Poets conduced exceedingly to this Idolatry towards the Water. For in fact they ſpoke of the Rivers, the Floods, and Fountains, only as of ſo many Gods; they painted and repreſented them in their Works, as if they had actually ſeen them; they make them come forth from their humid Grottos to appear to their Heroes; and foretel their Deſtinies; they relate their Amours, their Combats, &c. There you have *Alpheus* purſuing *Aſethuſa*, whom *Diana* transformed into a Fountain; here you have *Athelous* contending with *Hercules* for *Deianira*, and vanquiſhed by his Rival; ſometimes young Women, to avoid the Purſuits of an amorous God, throw themſelves into a River, and are inſtantly metamorphoſed into Nymphs or Nairs; or, bewailing their Frailty, and melting into Tears, are diſſolved into Fountains. The
Charms

Charms of Poetry animated these Descriptions; and, from being affected by them in the Reading, People came to take them literally, and no longer to think of Rivers and Fountains, but as so many animated Divinities.

Hence, that prodigious Number of Water-gods and Goddesses, a Number that surpasses Heaven itself, and of the other Parts of the Universe. For, not only was every River, Fountain, and Flood, believed to be a Divinity, or at least to have a tutelar God; the Sea alone contained Gods without Number. *Oceanus* had by *Thetys* seventy two Nymphs, named *Oceanides*; *Nereus*, fifty *Nereads*, whose Names we have in *Hesiod*. The Number of Nymphs, if we may believe that Author, amounted to three thousand, and probably he had not computed them all. If we add to the Nymphs the *Naiads*, the *Napææ*, the *Limniades*, &c. we shall find the Water-gods to have been past reckoning.

2. What Kind of Worship and Sacrifice was offered to the *Ocean* and the *Sea*?

A. Antiquity lets us know little or nothing concerning the Worship of the *Ocean*; *Justin*, Book ii. of all the Antients has spoke of it most distinctly, when he tells us, that *Alexander*, upon his Return to his Ships, poured out Libations to the *Ocean*, praying he would grant him a happy Return into his own Country, “*Expugnata de inde urbe, reversus ad naves libamenta dedit, prospectum reditum ad patriam precatur.*” *Aristeus* having come in quest of his Mother to the Grotto of the River *Peneus*, that Nymph, having learned his Errand, offers a Sacrifice to the *Ocean*, the Author of all Beings; she poured the Liquor three times, says *Virgil*, upon the five Coals of the Altar, and three times a sparkling Flame rose up from the sacred Fire; and mounted up as high as the Roof.

Occano libemus, ait, simul ipsa precatur,

Oceanumque patrem rerum, &c.

VIRGIL, Geo. lib. iv. 382.

The Victims most commonly offered to *Neptune* were the Horse and Bull; the first of these Animals was especially consecrated to that God, who was thought to have produced the first Horse, which he had made to spring out of

of the Earth with a Blow of his Trident; the Bull, because by his Strength and Bellowing he figures the roaring Waves of a troubled Sea. It is needless to quote Examples to prove, that it was the Custom to offer these two Kinds of Victims to Neptune, History abounds with them; and *Virgil*, who keeps strictly to the Customs that commonly prevailed, represents *Laocoon* offering upon the Shore a Bull to Neptune.

“ Ye Gods, who rule the Ocean which I sail;
 “ Victor before your Altars, on this Shore,
 “ To you a Snow white Bull I will present,
 “ Oblig’d by Vow — — — — —

TRAP’S VIRGIL.

*Laocoon, ductus Neptuni sorte sacerdos
 Solemnis Taurum ingentem mactabat ad aras.*

Æn. lib. ii. 201.

The Sacrifices that were offered to the Sea were of a different Nature. We learn from *Homer*, *Odyss. vii.* that, when she was troubled, they offered her a black Bull; a Hog and a Lamb when she was calm and smooth. But the Victim most commonly offered to the Sea was a Bull, as the Horse was to Neptune, who was its Sovereign; sometimes they actually sacrificed this last Animal, sometimes throw it into the Waves, sometimes, in short, they contented themselves with consecrating it to the Sea, and to the Rivers, by allowing it the Liberty to feed in the neighbouring Pasturages; frequently the Sacrifice was performed upon the Sea itself, sometimes upon the Shore; Antiquity furnishes us with Examples of all these Variations, *Cleantes*, in *Virgil* thus addresses himself to the Gods of the Sea:

*Di quibus imperium pelagi, quorum sequora curro,
 Vobis lætus ego hæc cadentem in littore taurum
 Constituam voti reus.*

Æn. lib. v. 236.

It was the Practice, in these kind of Sacrifices, to receive in a *Patera* the Blood of the Victim, which was afterwards poured out into the Sea, by way of Libation; When the Sacrifice was offered upon the Sea itself, they let the Blood of the Victim flow into it, and also threw
 into

into it the Entrails, as we learn from *Titus Livius*, lib. xxix. “Cruda exta cæsâ victimâ, uti mos est, in mare porrigit;” upon occasion of the Sacrifice that was offered to the Sea, by *Scipio Africanus*, when he was setting out for *Africa*. Sometimes to this Rite was added a Libation of Wine, and an Offering of Fruits; see *Virgil*, *Æn.* lib. ix. Thus we see it represented upon *Trajan's Pillar*, near the Altar, where *Trojan* appears with a *Patera* in his Hand to perform a Libation to the Sea. As to the Rivers, they were worshipped in different Manner.

First of all *Hesiod* lays it down as a Precept, that no Person was to pass a River, till he had first washed his Hands. The *Roman* Magistrates never passed the little Rivulets, which were near the *Campus Martius*, till they had first consulted the Augurs, and the Generals did the same before they set out for War. It is certain, says *Cicero*, *de Natura Deorum*, lib. iii. that our Captains are wont to sacrifice to the Waves before they embark. But their religious Veneration for them was carried much higher afterwards, since, before crossing of them for any military Expedition, they offered up Horses to them in Sacrifice; thus *Xerxes*, according to *Herodotus*, before he passed the *Strymon*, in his Way to *Greece*, sacrificed some of them to that River; and *Tridates* offered one to the *Euphrates*, while *Vitellius*, who was with him, performed the taurobolic Sacrifice in Honour of that River; for Bulls were also offered up to the Rivers, as well as to the Ocean and the Sea. *Lucullus*, as we read in *Plut.* l. xxiv. in *Lucullus*, made a Sacrifice thereof to the *Euphrates*, while he was pursuing *Tyrranes*. This Practice too must needs have been very antient, since *Achilles* says to *Lycaon*, “This rapid River, the *Xanthus*, to which we offer so many Bulls, will not protect you.” They carried this Superstition so far, that the young Virgins of *Troy* were obliged, the Evening before their Marriage, to go and offer their Virginity to the River *Scamander*; in consequence of which we need not be told what sometimes happened. The *Grecian* Youth, as we are told by *Pausanias*, in his *Annals*, contented themselves with offering Locks of their Hair to the River *Neda*; and *Homer* informs us, that *Peleus* had consecrated to *Sperchius* that of his Son *Achilles*.

The Nymphs, the *Napeæ*, the *Naiads*, had alſo their Sacrifices, ſometimes of Goats and Lambs that were offered to them, with Libations of Wine, Honey and Oil; frequently of nothing but Milk, Fruits and Flowers. It is true, that *Aristeus*, as we read in *Virgil*, *Georgic*, Book iv. offers to the Nymphs four Bulls, and as many Heifers; but ſo ſolemn a Sacrifice, to thoſe petty Divinities of the Water, has no other Example in Antiquity. As for the rural Feſtivals that were celebrated in Honour of them, they were uſual among the Country People, and in theſe ruſtick Ceremonies you might have ſeen Milk, Honey and Oil flowing in abundance.

Q. Who was *Venus*, and how came ſhe to be made a Goddeſs?

A. *Hæſiod* makes *Venus* ſpring from the Foam of the Sea, and from the Blood of the manly Parts of *Cælus*, which *Saturn* had thrown into the Sea. *Homer*, however, of no leſs Antiquity, and full as good Authority as *Hæſiod*, has followed another, ſince, according to him, *Venus* is the Daughter of *Jupiter* and *Dione*. If we may rely upon *Cicero* there were four *Venuſſes*. The firſt was the Daughter of *Cælus* and the Day; the ſecond was ſhe who ſprung from the Sea-foam, the Mother of *Cupid*; the third was the Daughter of *Jupiter* and *Dione*; this is the Wife of *Vulcan*, and *Mars*'s Miſtreſs, by whom he had *Anteros*, or the Counter-*Cupid*. In fine, the fourth was *Aſtarte*, born at *Tyrus* in *Phenicia*, who wedded *Adonis*.

“*Venus prima, Cœlo & die nata, cujus Elide tem-*
“*plum vidimus. Altera ſpuma procreata, ex qua et*
“*Mercurio cupidinem ſecundum natum accipimus. Ter-*
“*tia Jove nata et Dione, quæ nupſit Vulcano; ſed ex*
“*ea et Marte natos Anteros dicitur. Quarta Syria,*
“*Tyroque concepta, quæ Aſtarte vocatur, quam Ado-*
“*nidi nupſiſſe traditum eſt.” De Nat. Deor.*

Pauſanias diſtinguiſhes three of them, one celeftial, who preſided over theſe Lovers; one terreſtrial, or popular, who was the Goddeſs of Marriages; a third, whom they named *Apoſtrophia*, or the averting *Venus*, who baniſhed infamous Paſſions.

From *Cythera* the Worſhip of this Goddeſs paſſed into *Greece*, and, as thoſe who had brought it thither came by Sea, the *Greeks*, who endeavoured to give every thing a marvolous.

marvellous Dress, say, she had sprung from the Sea, and gave her the Name of *Aphrodite*, a Word which imports *Foam*. They considered *Love* as the Son of this Goddess, and gave her three Graces for her Daughters. In fine, the Poet formed that Love-system, whereof the Ideas served in After-ages to embellish the Works of their Brother-poets. A young Virgin rises out of the Foam of the Sea, and appears upon a Shell-fish; she sits down on Mount *Cythera*, where the Flowers sprung up under her Feet; the *Hours*, charged with the Care of her Education, conducted her to Heaven, where all the Gods, charmed with her Beauty, make love to her; but she matches with *Vulcan*, the most deformed of all. *Anchises*, to screen himself from the Jealousy of his Wife, gave out that he had begot *Eneas* upon that Goddess. In the mean time, what bad Idea soever they entertained of *Venus*, she was still looked upon as one of the greatest Goddesses; and as she patronized scandalous Passions, she was worshipped in a Manner worthy of her. Her Temples open to Prostitution taught the corrupt World, that, in order to pay due Honour to the Goddess of *Love*, they were to have no regard to the Rules of Modesty. The Virgins prostituted themselves publicly in her Temples, and there married Women shewed as little Reserve. *Amathus*, *Cythera*, *Gnidos*, *Paphos*, *Idalia*, and the other Places especially consecrated to this Goddess, were distinguished by the most infamous Abuses.

As there were several *Venuesses*, her Worship was not every where the same. In some Places they only burned Incense upon her Altars; elsewhere they made her an Offering of sweet Odours, one Ingredient whereof was the Flesh of a Sparrow; in other Places they sacrificed to her a white Goat. The Women had also a Custom of consecrating their Hair to this Goddess, which you may consult in the second Volume of the History of *Berenice*, whose Tresses, that she had vowed to *Venus*, were placed among the Stars. Among the Flowers the Rose was particularly consecrated to this Goddess, because this Flower had been tinged with the Blood of *Adonis*, whom one of its Thorns had wounded, which changed it into red from white, which it was before this Adventure. The Myrtle too was dedicated to her, because it commonly grows upon the Borders of the Water where
this

this Goddeſs was born. The Swans and Sparrows were peculiarly conſecrated to her, but above all the Pigeons, from the Fable which ſets forth, that, while this Goddeſs was one Day playing with *Cupid*, the little God would needs wager to gather more Flowers than ſhe; and a Nymph, named *Periſtera*, having aſſiſted the Goddeſs, ſhe won the Wager, with which *Cupid* was ſo provoked, that he transformed the Nymph into a Pigeon. But, by the by, this Fable is founded upon a mere Quibble; for in *Greck* *Περίστερα* *Columba*, the Name of the Nymph, ſignifies a Pigeon: Though *Theodotius* alledges, that *Periſtera* was a Coquet in *Corinth*, who was ſaid to have aided *Venus*, only becauſe ſhe imitated her Character.

As for the Names of *Venus*, they were derived, like thoſe of the other Divinities of the *Pagan* World, either from the Places where ſhe was worſhipped, or from particular Circumſtances that had given riſe to her Worſhip. I ſhall explain the chief of them. Thoſe of *Cytherea*, *Paphian* Goddeſs, Queen of *Gnidos*, &c. were given her from Cities of thoſe Names; that of *Urana*, or celeftial, becauſe ſhe was believed to have dropt down from Heaven to *Paphos*, on one of her Festival-days, under the Form of a Star. The Name of *Aphrodite* was given her, becauſe ſhe had ſprung from the Sea; that of *Pandemos*, or *Popular*, as ſhe is called by *Theocritus*, was given by way of Diſtinction from the celeftial *Venus*; that of *Verticordia*, becauſe ſhe turned Men's Hearts towards, or from Love.

The *Romans* gave her the Name of *Murtia*, from the Myrtle that was conſecrated to her. “*Ara vetus fuit Veneri, Myrtæ quam nunc Murtiam vocant*,” *Pliny*, lib. xxv. They called her *Aſtarte*, when ſhe was confounded with the *Syrian* Goddeſs. *Anaitis* is a Name under which ſhe was adored by the *Perſians* and *Cappadocians*; *Amathuſia* was given her from the City *Amathus*, in the Iſland of *Cyprus*; *Magonites*, becauſe ſhe preſided over Marriages; *Gallipiga*, upon account of her Beauty; *Philomedeſ*, in Alluſion to her Original; *Specularix* is the Name which *Phædra* gave to the Temple ſhe conſecrated to this Goddeſs, whence ſhe might view *Hippolitus* performing his Exerciſes in the Plains of *Trezen*; *Anēſia* and *Adrephones*, as much as to ſay *Impious* and *Man-ſlayer*, a Name which was given her when *Lais* was wounded to

to death with Needles in one of her Temples by the *Theſſalian* Virgins. *Armata*, because the *Lacedemonians*, who worshipped her under this Name, represented her armed in her Temple. My designed Brevity will not allow me to run over all the Epithets which were given to this Goddess by the Poets.

Q. When did *Venus* live, and who were Contemporaries with her?

A. *Venus*, taken for the Daughter of *Jupiter* and *Dione*, lived in the Year of the World 2551, before Christ 1449 Years, to which add 1750 makes 3199 Years since her Time; her Contemporaries were *Ehud*, a *Benjamite*, who ruled the *Israelites*; *Rhaphaces*, King of *Egypt*; *Arabelus*, King of *Babylon*; *Eumolpus*, King of *Thrace*; *Labdacus*, King of *Thebes*; *Amyclas*, King of *Lacedemon*; *Acrisius*, King of *Argos*; *Xeuxippe*, King of *Sicyon*; *Ornision*, King of *Corinth*; *Jupiter*, her Father, King of *Crete*; *Ingram*, ruled in *Germany*; *Romus*, King of *Spain*; *Paris*, King of *Gaul*; who gave Name to *Lutætia*, now *Paris*. No Poets, no Historians at this Time.

Q. How came *Vesta* to be made a Goddess?

A. *Vesta* was the Daughter of *Saturn* and *Rhea*: To speak of this Goddess with some Accuracy we are to remark, that, as they distinguished two *Vestas*, the one was reckoned the Symbol of the Earth, and the other of the Fire; and their Worship was somewhat different. After what we have said of *Cybele*, we have nothing to add to the History of *Vesta*, taken for the Earth; we shall only consider what relates to this Goddess, as representing the Fire. Her Worship consisted chiefly in preserving the Fire, which was consecrated to her. The *Romans* had Virgins set apart for this Employment, whom they termed *Vestals*: *Eneas* is thought to have been the Founder of this Order in *Italy*, which *Numa Pompilius* re-established afterwards. They chose for *Vestals* young Virgins, between the Age of six and ten Years, whose Birth was to be free from all Imputation, and their Body from all Imperfection; at first they were only four in Number, but two more were added afterwards: The ten first Years were for their Probation; during the succeeding Ten they performed the Function of Priestesses, and in their last Ten they formed other Novices in their Turn. After thirty Years they were at liberty to depart, and even to

to marry; but, during the Time that they were consecrated to the Goddess, so strict Chastity was exacted of them, that, when they transgressed against their Vows, they were buried alive. The Emperor *Commodus*, to gain Reputation to his Reign, caused the unfortunate *Cornelia* to be buried alive, upon an Accusation of being seduced by a *Roman Knight*, named *Caler*.

When the sacred Fire happened to go out through their Fault, the Pontiff punished them severely, and the Thing was reckoned of bad Omen. Besides, the public Calamities it was thought to portend, the Goddess was believed to point out thereby the Crime of some *Vestal*, and she, being suspected guilty, was obliged to clear herself from the Imputation. We are told farther the *Emilia*, one of the *Vestals*, whose Virtue was doubted, threw her Veil into the midst of the sacred Embers; and that the Fire kindled of its own Accord. It was suffered to die away only on the last Day of the Year, and was kindled anew on the first Day of *March*, which was the first of their Year.

The common Opinion was, that in the Temple of the *Vestals* were preserved, besides the sacred Fire, several other Things which *Enes* had brought from *Phrygia*: This was no doubt the true *Palladium*, (the Image of *Pallas*) with the Gods *Penates*, and some other Images of the *Samothracian* Gods, which *Dardanus* had brought into *Phrygia*, and which the religious *Eneas* took care to preserve in the midst of Storms. It was to save these sacred Depositums, judged so necessary to the Preservation of the City, that *Cecilius Metellus* threw himself into the midst of the Flames, when the Temple of the *Vestals* was on fire, and those timorous Priestesses fled; for which he was honoured with a Statue in the *Capitol*, with a glorious Inscription. This Temple was built by *Numa*, *Romulus* never having dared, whatever Devotion he had for the Goddess, to erect one, for fear of renewing the Memory of his Mother's Crime, and of authorising, by her Example, the Licentiousness of other *Vestals*; contenting himself, as we learn from *Dionysius Halicarnassus*, with building small Chapels to *Vesta* in each Tribe.

It is agreed, that the Worship of the Goddess *Vesta* and of Fire was brought into *Italy* by *Eneas*, and the other *Trojans* who landed there; but the *Phrygians* themselves had received it from the Eastern Nations. The *Chaldeans*

deans had a high Veneration for the *Fire*, which they accounted a Divinity : There was in the Province of *Babylon* a City consecrated to this Usage, which was called the City of *Ur*, or of *Fire*. The *Persians* were yet more superstitious in this respect than the *Chaldeans* : They had Temples which they called *Pyræa*, *Fire-temples*, set apart solely for the Preservation of the sacred *Fire*. The Worship of the *Fire* has made its way into the most distant Countries, and even as far as *Peru*, and other Countries of *America*. We have only to add here, *First*, that it was not only in Temples and in the *Pyræa*, that the sacred *Fire* was preserved, since every private Person was obliged to maintain it at the Gate of his House ; and hence, if we may believe *Ovid*, *Fast.* Book vi. came the Name of *Visible*. *Virgil* gives us to understand, that *Eneas*, before he left his Father's Palace, had removed the *Fire* from the sacred *Hearth*. *Æternumque Adytis effert penetralibus ignem*, *Æneid.* Lib. ii. *Secondly*, That the Name of *Vesta* is synonymous with that of *Fire*, called by the *Greeks* *Estia*, (*Estia unde Vesta, mutata aspiratione* ; see *Vossius*.) By the *Chaldeans*, and the antient *Persians*, *Avesta*. This, if we may rely upon the learned *Mr. Hyde*, was doubtless what induced the famous *Zoroaster*, to call his Book, where the Worship of the *Fire* was explained, by the Name of *Avesta*, as much as to say, *the Preservation of the Fire*, the Title of it is, *De Religione veterum Persarum*.

Such as desire a more circumstantial Account of the History of the *Vestals* may read the Treatise of *Justus Lipsius*, and what is published upon this Subject by the *Abbé Nadal*.

2. Who were Contemporaries with *Vesta* ?

A. Vesta, the Daughter of *Saturn* and *Rhea*, lived in the Year of the World 2511, before Christ 1439 Years, to which add 1750 makes 3239 Years since her Time. The Contemporaries of *Vesta* were *Othniel*, *Caleb's* Son-in-law, who ruled the *Israelites* ; *Amenopolis*, the third King of *Egypt* ; *Teutamos*, King of *Babylon* ; *Pandion*, King of *Athens* ; *Cadmus*, King of *Thebes* ; *Lynceus*, King of *Argos* ; *Epopeus*, King of *Sicyon* ; *Sisyphus*, King of *Corinth* ; *Erichthonius*, King of *Troy* ; *Saturn* her Father, and *Jupiter* her Brother, King of *Crete* ; her Brother *Chiron*, an excellent Physician, and accomplished Prince in
Physic,

Physic, Music and Astronomy. No Poets, no Historians at this Time.

Q. How came *Victory* to be made a Goddess?

A. *Victory*, an imaginary Being whereof the *Greeks* had made a Divinity, whom *Hesiod* makes to be both Daughter of *Styx* and *Pallas*, or of *Acheron*, if we may believe *Phurnulus*. The Antients add, that she assisted *Minerva* in the Battle of the Giants. *Pausanias* informs us, that this Goddess had several Temples in *Greece*, and *Titus Livius* speaks of these which she had at *Rome*. When the *Romans* brought from *Possinus* the *Phrygian* Goddess, they carried her Statue into the Temple of *Victory*, till they got one of her own built for her. But the Temples she had at *Rome* were not the most antient ones of *Italy*, since *Dionysius* of *Halicarnassus* informs us, that the *Arcadians*, upon their Arrival in that Country, erected one to her upon the *Arventine* Mount. *Sylla*, according to *Cicero*, instituted Games in Honour of this Goddess.

Victory, as appears from Medals and Marbles, was always represented with Wings, flying through the aerial Regions, and holding a Crown in her Hand, or a Palm; but the *Egyptians* represented her under the Figure of an Eagle, a Bird always victorious in the Combats it has with the rest. The *Romans* in representing her sometimes used the Laurel or Palm-branch. Sometimes she was to be seen mounted on a Globe, to teach us that she rules over all the Earth; and thus it is she appears upon the Medals of the Emperors, because they reckoned themselves the Masters of the World. When they would design a naval Battle, she was drawn mounted on the Prow of a Ship, and when she holds a Bull by the Muzzle, it points out the Sacrifices that were offered after any Advantages won.

This Goddess had several Names given to her, as well as all the other Gods of *Paganism*. *Plutarch* tells us, that the *Egyptians* called her *Nepthe*, without letting us know the Signification of this Name. The *Sabines*, as we learn from *Varro*, called her *Vacuna*, and from this Name came the Festival which the Antients called *Vacunalia*. The *Greeks* gave her the Epithet of ἀπτερο, which imports without Wings; and *Pausanias* says, the *Athenians* represented her thus, to induce her to fix her Residence

with them. A *Victory* at *Rome*, whose Wings were burnt with a Clap of Thunder, gave rise to a pretty Epigram:
Rome, great Queen of the World, thy Glory shall never
 fade, since *Victory*, now stripped of her Wings, can
 never fly away." *Piso* informs us, that this Goddess had the Name of *Vitula*; and, though several Etymologies of this Word be given, I hold it to signify that which derives it from *vocē latenti*, to shout for Joy, because of the Joy that accompanied the Sacrifices offered to her.

It will be easy to understand the Epithets that were given her, such as *Eterlæce*, which *Homer* makes use of, to intimate that she inclined to both Sides; that of *Præpes* and *Volucris*, to denote her Swiftneſs; that of *Caligina* given her by *Varro*, because *Victory* comes from Heaven, and so of the rest.

In fine, it appears from the Antients, that no bloody Thing was offered to her in Sacrifice, but only the Fruits of the Earth.

2. Who was *Vulcan*, and how came he to be made a God?

A. If we believe *Cicero*, of the Nature of the Gods, there were several *Vulcans*; the first was the Son of *Cælus*; the second of *Nilus*; the *Egyptians*, who acknowledged him their Protector, called him *Opas*; the third was the Son of *Jupiter* and *Juno*, or of *Juno* alone, according to *Hesiod*, who is followed by the other Poets. The fourth was the Son of *Minotaur*; this is he who inhabited the *Vulcanian* Islands. We may find another *Vulcan* more ancient than all these, that is, the *Tubal-cain* of the Scripture, who, having applied himself to the forging of Iron, as *Moses* informs us, became the Model and Original of all the rest.

The *Greeks* reckoned *Vulcan* the God of Blacksmiths, and a Blacksmith himself; and this is the Idea given of him by *Dionysius Siculus*, when he says, "*Vulcan* is the first Founder of Works in Iron, Brass, Gold and Silver; in a word, of all fusible Materials. He also taught all the Uses to which the Artists, and others can employ Fire; for this Reason, all they who work in Metals, or rather Men in general, call Fire by the Name of *Vulcan*, and offer Sacrifices to that God, in acknowledgment of so useful an Invention."

There

There is a great deal of Probability, that the second *Vulcan* was an ancient *Egyptian* King, or rather he was the most ancient Divinity of the *Egyptians*, since we find him in *Herodotus*, *Synceles*, and other Authors, at the Head of the Divinities of that People; unless we will trace back to *Tubal-cain*, or to some one of the Kings of those Countries, who signalized himself in the Art of forging Iron.

As for the third *Vulcan*, in whose History the *Greeks* have inserted that of all the rest, we may take it for granted that he was a *Titan* Prince, the Son of *Jupiter*, or at least one of his Relations, who, having been disgraced, was obliged to retire into the Island of *Lemnos*, where he established Forges. *Sir Isaac Newton*, who confounds him with *Thoas* King of *Lemnos*, explains the Fable of his Fall from Heaven very ingeniously. *Thoas*, says he, in his *Chronology*, wedded *Celicopis*, the same *Venus*, who was reckoned the Mother of *Enos*, and Daughter of *Othreis* King of *Phrygia*. *Thoas* got the Name of *Cinyras* from his Dexterity in playing upon the Lyre, which gave a Handle to say, that he had been beloved by *Apollo* or *Orus*. *Bacchus*, falling in love with the Wife of *Thoas*, was surprised in an Intrigue with her, but he found a Way to appease the Husband, by making him drink Wine, and made up the Affair by creating him King of *Byblos* and *Cyperus*; after which he passed the *Hellspont* with his Arms, and conquered *Thrace*. It is to all these Events, subjoins the Author now quoted, that the Poets allude, in feigning that *Vulcan* fell from Heaven into the Island of *Lemnos*; and that *Bacchus*, after having pacified his Wrath by making him drink Wine, got him to be recalled to Heaven. He fell from the Heaven of the Gods of *Crete*, when he departed from *Crete* to *Lemnos* to forge Metals; he was re-instated in Heaven, when *Bacchus* made him King of *Byblos* and *Cyperus*; for the Courts of the Princes of those Times, in Imitation of that of *Jupiter*, were looked upon as Heaven. *Thoas* reigned to a great Age, lived to the Time of the *Trojan* War, and grew immensely rich.

Though we have nothing very certain about *Vulcan's* Children, we know however, that *Prothius* and *Erichthonius* were looked upon as such, as also those who were distinguished in the Art of forging Iron and Metals, as

Olenus, Albion, and some others. Several Names were also given him. He was called *Lemnius*, because *Lemnos* was the Place where he fell, upon his Expulsion from Heaven; *Junonigena*, because he was *Juno's* Son: *Mulciber*, or *Mulifer*, because he had taught the Art of softening Iron by the Heat of the Forge: *Adoneus*, because his Forges were under Moant *Etna*: *Amphigonis*, because he was lame in both Feet, according to *Hesiod*, who gives him this Epithet: *Cullipedian*, by those who took him to be lame only in one Side: This is the same Epithet with that of *Turdipes*, given him by *Catullus*.

Of all the antient Nations the *Egyptians* adored this God most; he had at *Mempis* that magnificent Temple, and colossal Statue, seventy-five Feet high; though his Statue which was in the Temple bore so little Proportion to that Colossus which was without, that it provoked the Scorn of *Cambyses*, who threw it into the Fire. His Priests were in so great Esteem among the *Egyptians*, that one of them, named *Sethos*, ascended the Throne. This God was also highly honoured by the *Romans*. *Tatius*, according to *Dionysius of Halicarnassus*, Book ii. built him a Temple, and *Romulus* consecrated to him Chariots of Brass drawn with four Horses, as we learn from the same Author. It was the Custom, in his Sacrifices, to consume the whole Victim by Fire, reserving nothing for the sacred Feast, so that they were real Holocausts; thus *Terminus* the Elder, after the Defeat of the *Salines*, burnt their Arms and Spoils in Honour of this God.

Among the Animals the Lion, who in his Roarings seems to dart Fire from his Mouth, was consecrated to him; and Dogs were set apart for keeping his Temple. He had several of them at *Rome*, but the most antient one, built by *Romulus*, was without the Bounds of the City; the *Athenians* being of Opinion, that the God of Fire ought not to be within the City itself. But what was the highest Mark of Respect paid by the *Romans* to this God, according to *Dionysius of Halicarnassus*, those Assemblies were kept in his Temple, where the most important Affairs of the Republic were debated: The *Romans* thinking they could invoke nothing more sacred, to confirm the Decisions and Treaties that were made there, than the avenging Fire whereof that God was the Symbol.

Though

Though all the Mythologiſts unaniſmouſly ſay, that *Vulcan* was lame, yet none of the Images now remaining repreſent him with that Defect. *Cicero* however, in his firſt Book of the *Nature of the Gods*, thus ſpeaks of one of his Statues: “We admire that the *Vulcan* of *Athen*, made by *Alcamenes*, is ſtanding and cloathed, and appears lame, but without any Deformity.” Moſt of the Medals of the Iſland of *Limnos* repreſent this God with the Legend, *Deo Vulcan*.

Q. Who were Contemporaries with *Vulcan*, the Son of *Juno*, and when did he live?

A. This *Vulcan* lived in the Year of the World 2551, before Chriſt 1449, to which add 1750 makes 3199 Years ſince his Time. His Contemporaries were *Levi*, a *Benjamite*, Ruler of the *Iſraelites*; *Tauticus*, King of *Babylon*; *Erechtheus*, King of *Athena*; *Boreas*, King of *Thrace*; *Lacedæmon*, King of *Lacedæmon*; *Lamedon*, King of *Sicyon*; *Bellerophon*, King of *Corinth*; *Jupiter*, King of *Crete*. If we take *Vulcan* for *Tubel-cain*, he lived in the Year of the World 930, before Chriſt 3070 Years, to which add 1750 makes 4820 Years ſince his Time. His Contemporaries were *Adam*, *Seth*, *Enos*, *Cainan*, *Mabulaleel*, *Jared*, *Enoch*, *Methuſelah*, *Lamech*. No Poets, no Hiſtorians at this Time.

Q. Who was *Uranus*, and how came he to be made a God?

A. One *Elien*, a Name that may be rendered in *Greek* *Hypſiſtis*, the moſt High, who had to his Wife *Baruth*. They had a Son named *Epigeus*, who was afterwards called *Uranus*, and a Daughter who went by the Name of *Go*; and the Names of theſe two Children the *Greeks* have given to Heaven and Earth.

Uranus had by his Siſter *Go* four Sons, *Chronus*, *Betylus*, *Atlas*, and *Dagon*, or *Sitan*, whoſe Surname was *Zeus Atræius*, or *Jupiter* the Tillar. The Priests who inhabit the weſtern Parts of *Africa* were called the *Atlantides*. *Uranus*, or *Cælus*, ſucceeded his Father *Elien*, and, according to them, was their firſt King: He taught his Subjects, who had hitherto wandered without any fixed Reſidence, to live in Society, to cultivate the Ground, and to enjoy the Bleſſings it offered them. *Uranus*, applying himſelf to *Aſtronomy*, regulated the Year by the

Course of the Sun, and the Months, by that of the Moon, and, by calculating the Motions of the Stars, he formed Predictions, whose Accomplishment astonished the *Athenians* so much, that they believed their Prince had some what Divine about him; and, after his Decease, they enrolled him among the Gods.

Uranus had, by several Wives, forty-five Children; *Titan* alone had brought him Eighteen; these last, though each had a Name of his own, went by the general Designation of *Titans*, from that of their Mother. This Princess after her Death received likewise divine Honours; *Ge*, the Earth, was called after her Name, as Heaven had been after that of her Husband.

Q. Who were Contemporaries with *Uranus*, and when did he live?

A. *Uranus* lived in the Year of the World 2413, before Christ 1587, to which add 1750 makes 3337 Years since his Time. His Contemporaries were *Moses*, the Ruler and Law-giver of the *Israelites*; *Aaron*, the High Priest; *Pharaoh*, King of Egypt; *Panyas*, King of Babylon; *Deucalion*, King of *Thessaly*; *Crotopus*, King of *Argos*; *Mentor*, King of *Sicyon*; *Midas*, King of *Phrygia*; *Troy* was not till *Tros*'s Time; *Jasius*, King of *Italy*; *Siculus*, King of *Spain*; *Belgias*, King of *Gaul*. No Poets, no Historians at this Time.

Q. How came the *Water* to be made a God?

A. If the Exigencies of Life made Numbers of Gods to be invented, and led the first *Pagans* to deify almost all the Parts of the World, especially the four Elements, the *Water* had a Title to be one of their first Divinities, since the antient Philosophy, the Principles whereof *Thales* fetched from Egypt, and propagated them afterwards into Greece, taught that it was the first Principle of all Things, and that it had the greatest Share in the Production of Bodies; that it made Nature fruitful, nourished the Plants and Trees; and that were it not for this the Earth, quite withered, parched and burnt up, would be a sterile Mass, and exhibit only a frightful Desert. But before we go any further, we must call to mind what we have said of the physical or natural Gods, and of the animated Gods. The *Water*, as an Element, could only be a physical Divinity; but those Gods were seldom left without joining to them

them animated ones, who became their Symbols; as *Osiris*, *Orus*, and *Isis* among the *Egyptians*, and *Apollo* and *Diana* among the *Greeks*, became the Symbols of the Sun and Moon.

The Worship which was paid to these Divinities came to be confounded, nor was the Distinction any longer kept up between the natural Gods, and those that were called animated. Just so it was with the *Water*: The Ocean, the Seas, the Rivers, &c. became the Object of religious Worship; but *Neptune* was reckoned an animated God, who presided over them: The Case was the same with every Flood and Fountain, and every other Mass of *Water*, that had each a particular Divinity, or a Nymph, or Naiad, and the Honours, that were paid to the *Waters* in general, were afterwards blended with those that were paid to the representative Divinities of the *Water*.

That the *Water*, as an Element, received divine Honours is a Fact that cannot be controverted. What *Herodotus* says of the Veneration which the antient *Persians* had for it, the Sacrifices which they offered to it, and that they carried Superstition so far, as not to dare to spit, or blow their Noses, or wash their Hands in it, yet fall, or throw any Ordure into it, nor even make use of it for quenching their Fire. *Strabo*, on this Occasion, gives much the same Account with *Herodotus*, only he attributes to the *Cappadocians*, what the other ascribes to the *Persians*.

Saint *Cyril*, against *Julian*, says the *Persians* did not indeed pay divine Honours to Stocks and Stones, like the *Greeks*, nor did they worship the *Isis* and *Ichneumon*, with the *Egyptians*, but they adored only the *Fire* and *Water*.

Though the *Egyptians* had a peculiar Reason for having the Sea in Abhorrence, because they believed it represented *Typhon*, the great Giant, yet they had not therefore the less Veneration for *Water*. Saint *Athanasius*, who, as he was born in *Egypt*, must needs have been acquainted with the Religion of his Country, after having said, in his *Oration against the Gentiles*, in general the *Pagans* adorned the *Water*, adds, the *Egyptians* especially were distinguished in the Worship which they

paid to that Element, which they looked upon as a Divinity.

Julius Firmicus, of the *Errors of profane Religions*, asserts the same: The *Egyptians*, says he, pay a religious Worship to the *Water*, and address their Prayers and Vices to it. The *Water* of the *Nile* above all was held by them in high Veneration: That beneficial River, to which they gave the Name of *Océanus*, *Ypêus*, and *Abîssus*, was also called *Styx*, which, by Abbreviation, is the same Name with *Osiris*, because in reality it represented that God; for, as has been said more than once, the same God was the Symbol of several Things at once; thus *Osiris*, who in the Heavens represented the Sun, on the Earth denoted the Waters of the *Nile*. Without this Distinction we shall never understand the *Pagan Theology*; but then, so soon as we adopt it, we must be persuaded, that the *Nile* was the great Divinity of the *Egyptians*.

The *Egyptians* represented the God of the *Water* by a Vase perforated on all Sides, which they called *Hydra*; the Victory which that God had gained over the *Fire*, which was the great Divinity of the *Persians*, made them say, that the Power of *Water* exceeded that of the *Fire*. According to *Vitruvius*, Book viii. the Priests upon certain Days filled that Vase with *Water*, adorned it with great Magnificence, and then placed it upon a kind of public Theatre, where all prostrated themselves before the Vase, with Hands lifted up to Heaven, and gave Thanks to the Gods for the Benefits they received from this Element. The Intention of this Ceremony was to teach the *Egyptians*, that *Water* was the Principle of all Things, and had communicated Life and Motion to every Thing that breathes.

But among the People *Water*, by way of Eminence, was the *Nile*, and to it was referred all the Veneration which they had for this Element. Indeed never was River so useful nor so necessary as that is, since, besides the Goodness of its Water, which is a Drink both salutary and delicious, its periodical Overflowings render *Egypt* one of the most fertile Countries of the World; which, were it not for that, would be one of the most barren and desert. The same Fruitfulness it communicates to Women, and to all Animals; and it is no rare Thing in that Country, to see Eggs that have brought forth some two, some

some three Lambs, Goats that suckle three or four Kids, and so of others; and here, if any Thing among Men, who have not Knowledge to ascribe the Honour of all that is in Nature, to him who created the same for our Use, had a Title to great and lively Acknowledgments even of Homage, it is undoubtedly so beneficial a River; accordingly nothing could surpass the Respect and Veneration which the *Egyptians* had for it.

But of all the Festivals they celebrated in Honour of this River, that of Opening the Channels at the Times of its Swelling was the most solemn and magnificent. I shall not at present weary my young Readers with a Description of this Festival, at which the antient Kings of *Egypt* assisted in Person, accompanied by their Ministers, by all the Grandees of the Kingdom, and by an innumerable Multitude of People; you may consult the third Voyage of *Paul Lucas*, for the Description of this Festival given by *M. de Mardatt*, and other Travellers, who have given a curious and particular Description of it. I shall only say, that by way of Thanks before-hand to the River, for the Benefits which the Overflowing was to produce, they used to throw into it, in the Form of Sacrifice, Barley, Corn, Sugar, and other Fruits. What was practised at *Memphis*, upon the Opening of the Chanel, was in like manner proportionally performed in the Provinces; and we may say, that the Season of cutting the *Nil*, so it is called in that Country, was a general Festival throughout all *Egypt*.

But, as Superstition knows no Bounds, they stained with Blood, and that in the most cruel Manner, a Day that seemed to breathe nothing but Joy, by the Sacrifice of a young Virgin, whom they drowned in this River: A barbarous Custom, which lasted a very long Time, and was so difficult to be abolished, that nothing would satisfy the People, when this Sacrifice came to be absolutely prohibited, but to sacrifice at least the Representation of a young Person.

The Festival still continues, though the Avarice of the *Papists* (for they are under the Dominion of the *Pope*) makes it less solemn; the same Libations are performed to the *Nil*, with Offerings of Fruits and Pastes; and the Priests, called *Cherics*, the most ignorant of all Mortals, think they sanctify it, by throwing into it some Peas, or

some Bits of a Grose: The same Egyptians, paid also a religious Worship to the *Water*, under the Symbol of their God *Canopus*, who represented that Element.

Here are the ten first Generations, according to the Opinion of the *Chaldeans*, with the Duration of each Reign in *Sares*. The Antients divided Time into *Sares*, *Nere*, and *Sosse*: The *Sare*, (& *Saror*) according to *Synellus*, denoted three thousand six hundred Years; the *Nere* (*Neror*) six hundred; and the *Sose* (& *Soffor*) sixty; which makes the Duration of the first Reigns an infinite Number of Years, every King having reigned several *Sares*; but when one considers the *Sares* only as Years of Days, the Computation of these antient Authors agrees well enough with the Years assigned by *Moses* to the first Patriarchs.

According to Africanus.		According to Abydenus in the same Author.		According to Apollodorus in the same Author.	
<i>Alorus</i> reigned					
<i>Sares</i>	10	<i>Alrus</i>	10	<i>Alorus</i>	10
<i>Alasparus</i>	3	<i>Alaparus</i>	3	<i>Alaparus</i>	
<i>Amelon</i>	13	<i>Amillarus</i>	13	<i>Amelon</i>	
<i>Amenon</i>	12	<i>Amenon</i>	12	<i>Amenon</i>	
<i>Metalarus</i>	18	<i>Megalarus</i>	18	<i>Megalarus</i>	18
<i>Daonus</i>	29	<i>Daos</i>	10	<i>Daonus</i>	10
<i>Evedorachus</i>	18	<i>Evedorescus</i>	18	<i>Evedoriscus</i>	18
<i>Amphis</i>	10	<i>Anedephus</i>	9	<i>Amenpsinus</i>	10
<i>Otiartes</i>	8			<i>Otiartes</i>	8
<i>Xixutrus</i>	18	<i>Sisuthrus</i>		<i>Xixutrus</i>	18

Since, in this System of the *Chaldeans*, it is taken for granted, that *Alorus* is *Adam*, there is no doubt but *Xixutrus* must be *Noah*.

Q. How came *Xixutrus* to be ranked among the Gods?

At *Choramas*, or *Satan*, having appeared to *Xixutrus* in a Dream, forewarned him, that on the fifteenth of the Month *Desin* Mankind were to be destroyed by a Deluge, and enjoined him to write down the Origin, the History, and the End of all Things; and to conceal his Memoirs

under Ground, in the City of the Sun, named *Sippara*. After this he was to build a Ship, to lay in their neceſſary Proviſions, and enter into it himſelf, his Friends, and Relations; and ſhut in with him the Birds and four-footed Beaſts. *Xixutrus* put his Orders punctually in Execution, and made a Ship; which was two Furlongs in Breadth, (that is, two hundred and fifty Paces, a Quarter of a Mile) and five in Length, (about three Quarters of a Mile) and no ſooner had he entered into it than the Earth was drowned.

Some Time after, ſeeing the Waters abated, he let go ſome Fowls, which, finding neither Nouriſhment nor Reſting-place, returned into the Veſſel. A few Days after he ſent out others, that returned with Bits of Mud on their Claws. The third time he let them go they appeared no more; whence he concluded, that the Earth was beginning to be ſufficiently diſcovered. Then he made a Window in the Veſſel, and, finding it had reſted upon a Mountain, he came forth with his Wife, his Daughter, and the Pilot; and, having paid Adoration to the Earth, raiſed an Altar, and offered Sacrifice to the Gods, he and they that were with him diſappeared. Thoſe that ſtaid in the Ship, finding that they did not return, came out and made ſearch for them, but in vain; only they heard a Voice ſounding thoſe Words in their Ears, *Xixutrus*, by the Merit of his Piety, is tranſlated to Heaven, and ranked among the Gods, with thoſe who accompanied him. The ſame Voice exhorted them to be religious, and to repair to *Babylon*, after digging up at *Sippara* the Memoirs that had been depoſited there. The Voice being heard no more, they ſet about rebuilding the City I have named, with ſome others.

Q. When did *Xixutrus* live, and who were his Contemporaries?

A Every one, at firſt ſight, will ſee that this is nothing but the Hiſtory of Noah's Flood, digeſted by the *Chaldeans* and *Greeks*. *Noah* (who is alſo called *Deus*, *Saturn*, *Janus*, &c.) lived in the Year of the World 1050, before Chriſt 2050, to which add 1750 makes it 3800 Years ſince his Time. His Contemporaries were *Enoch*, *Methuſelah* his Grandfather, *Lamech* his Father, *Noah*, *Shem*, *Noah's* three ſons, *Cain*, the eldeſt, and *Seth* Pottery

Posterity settled in *Syria*, *Anabian* and *Asie*; *Shem*, the second Son, and his Posterity settled East and South of *Asia*. *Japhet* (or *Japheth*) and his Posterity settled in the North and West of *Asia*, and in *Europe*. *Ham* had four Sons, *Canaan*, *Phut*, *Misraim*, *Cush*; *Canaan's* Posterity settled in *Sidon*, called from him *Canaan*; of him the *Phoenicians*, *Gergarite*, *Hivite*, &c. Of *Phut* came the *Lybians*, *Eris*, &c. Of *Misraim* came *Caschim*; of him *Philistim*; and of *Misraim* came *Ludim*, *Caphzorim*. Of *Cush* came *Sebe*, *Havilah*, *Ragana*, *Nimrod*, &c. *Shem* had five Sons, *Elam*, *Assur*, *Arphaxad*, *Lud*, *Aram*; from *Elam* the *Persians* were descended, *Dan.* viii. from *Assur* the *Assyrians*; from *Arphaxad* descended *Salah*, *Eber*, *Peleg*, *Rau*, *Serug*. From *Lud* descended the *Lybians*; from *Aram* descended the *Arrians*. *Japhet* had seven Sons, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meshech*, *Tiras*. *Gomer* had three Sons; *Akenaz*, of him are descended the *Germans* and *Gauls*. *Riphab*, of him are descended the *Cimbri* near *Pontus Euxinus*. *Togarm*, of him are descended the *Cappadocians*, *Ezek.* xxxviii. 6. *Magog* the second Son, of him are descended the *Scythians*, see *Ezek.* xxxvi. 2. *Madai* the third Son, of him are descended the *Meds*. *Javan* had four Sons, *Elisha*, *Tarsish*, *Kittim*, *Dodanim*. By *Elisha's* Posterity was planted *Els* and *Peloponessus*. By *Tarsish's* Posterity was planted *Tarsus*, *Phœnice*, *Carthage*. *Kittim's* Posterity settled in *Crete*, *Italy*, *Num.* xxiv. *Dan.* ii. *Dodanim*, from him *Jupiter Dodonæus* his Sons were called *Jupiter*. From *Tubal*, *Japhet's* Son, came the *Abrians*, near *Pontus Euxinus*, and said to go into *Asie* and *Spain*. From *Meshech* descended the *Muscovites* and *Cappadocians*, *Ezek.* xxxviii. 2. From *Tiras*, *Japhet's* seventh Son, are descended the *Thracians*. Thus we see how the World was re-peopled by *Noah*, his Sons, and their Posterity.

2. What Kind of Gods and Worship had the *Indians* of *Peru*?

The sacred Fire, preserved almost by every Nation of the World, was also the Object of the superstitious Worship of the *Indians*. The Nations most adjoining to *Asia* have Temples, where the Fire is carefully preserved; and these Temples are mostly built in a round Form, as were those of *Babylon*. In *Longana* the *Indians* have

have one of them, where a Guard watches continually for the Preservation of the Fire, which is never suffered to go out. Every body knows how famous those Temples were under the Reign of the *Yucas*; but what appeared very surprising were those Companies of Virgins set apart for the Service of the Sun, whose Laws were even more severe than those of the *Roman Vestals*, (see *Garcilasso*, Book ii. ch. 1.) and the Punishment when they broke their Vows precisely the same, since they were buried alive. They who had debauched them were punished with far more Rigour than at *Rome*, since the Punishment extended not only to the whole Family, but even to the Place where they were born; its whole Inhabitants were utterly extirpated, nor did they leave so much as one Stone upon another. The sacred Fire was equally revered in *Mexico*, and committed to the Care of *Vestals*, who led a very regular Life; and if the Savages of this vast Continent had not all of them Temples to maintain it therein, the Halls of their Councils, made much after the Fashion of the *Prytarida* of the *Greeks*, were employed for this Use, chiefly among the *Iroquois* and the *Hurnos*.

The *Yucas* of *Peru*, and their Descendants at this Day, as well as the *Natches* of *Louisiana*, like the ancient Kings or Heroes, who pretended to be the Sons of *Jupiter* or *Hercules*, call themselves the Offspring of the Sun.

Q. What Divinities had the *Youth* assigned to them?

A. The *Youth* had the Goddess *Hab.*, the Daughter of *Jupiter* and *Juno*, and the Goddess *Morta*, over them as their Protectresses and Governesses.

Q. What were those which were called the Games of the *Youth*?

A. The Game of the *Youth* was called the *Trojan* Game, which *Eneas* instituted at the Funeral games of his Father, (see *Virgil's Æneid*, Book v.) and was for the Youth, who, being divided into two Bands, shewed therein both their Valour and Address. The *Romans*, who adopted this Sort of Combat, represented it in the *Circus-sylla*, as we read in *Plutarch*, (see him upon *Sylla*) exhibited this Show; but Civil Wars interrupted the Performance thereof until *Cæsar*, who restored it, as we are told by *Suetonius*: *Trojan læsit turba duplex majorum minorumque puero-*

puerorum, (see him upon *Cæsar*;) and from that Time the Representations thereof were pretty frequent; since the same Author informs us, that *Tiberius Caligula*, *Claudius* and *Nero*, exhibited it to the Roman People; but none of the Emperors either with so much Pomp, or so often as *Augustus*, who gave a Representation of it for the first time after the Victory at *Actium*, in the Year of Rome 726. This Prince chose for the Purpose two Companies from among the Roman Youth, the one younger, and the other of a more advanced Age; *majorum minorum, ut delectu*, as it is in *Suetonius*; being persuaded that this Exercise would give the Youth of Quality an Opportunity of forming themselves, and of shewing their Addrefs. In order to give a just Idea of it, I believe I cannot do better than copy the Description of it from *Virgil*:

“ Now call the Prince, before the Games were done,
 “ The hoary Guardian of his royal Son,
 “ And gently whispers in his faithful Ear,
 “ To bid *Ascanius* in his Arms appear,
 “ And with his youthful Band and Courser come,
 “ To pay due Honours at his Grandfire's Tomb:
 “ Next he commands the huge assembled Train
 “ To quit the Ground, and leave an open Plain.
 “ Strait on their bridled Steeds, with Grace divine,
 “ The beauteous Youths before their Fathers shine.
 “ The blooming *Trojans* and *Sicilians* throng,
 “ And gaz'd with Wonder as they march'd along;
 “ Around their Brows a vivid Wreath they wore,
 “ Two glittering Lances, tipt with Steel they bore;
 “ These a light Quiver stor'd with Shafts sustain,
 “ And from their Neck depends a golden Chain.
 “ On sprightly Steeds advance three graceful Bands,
 “ And each a little blooming Chief commands.
 “ Beneath each Chief twelve sprightly Striplings came,
 “ In shining Arms, in Looks and Age the same;
 “ Guard'd with his Grandfire's Name, *Palisill* Song
 “ Young *Prison*, leads the first gay Squadron on;
 “ A Youth, whose Progeny must *Lævi* grace;
 “ He press'd a dappled Steed of Thracian Race:
 “ Before, while Spots on either Foot appear,
 “ And on his Forehead blaz'd a Silver Star;
 “ *Alys*

"Arys the next advanc'd, with Looks divine;
 "Arys the Source of the great *Attian* Line;
 "Julus' Friendship grac'd the lovely Boy;
 "And last *Julus* came, the Pride of *Troy*,
 "In Charms superior to the blooming *Trains*,
 "And spur'd his *Tyrian* Courser to the Plain;
 "Which *Dido* gave the princely Youth, to prove
 "A lasting Pledge, memorial of her Love.
 "Th' inferior Boys on beauteous Coursers ride,
 "From great *Ancestres*' royal Stalls supply'd;
 "Now flush'd with Hopes, now pale with anxious Fear,
 "Before the shouting Crowds, the Youths appear;
 "The shouting Crowds admire their Charms, and trace
 "Their Parents' Lines in every lovely Face.
 "Now round the Ring, before their Fathers, ride
 "The Boys in all their military Pride,
 "Till *Periphantes*' sounding Lash from far
 "Gave the loud Signal to the mimic War;
 "Strait, in three Bands distinct, they break away,
 "Divide in Order, and their Ranks display;
 "Swift at the Summons they return, and throw
 "At once their hostile Lances at the Foe;
 "Then take a new Excursion to the Plain;
 "Round within Round, an endless Course maintain;
 "And now advance, and round retreat again;
 "With well-dissembled Rage their Rivals dare,
 "And please the Crowd with Images of War.
 "Alternate now, they turn their Backs in Flight,
 "Now dart their Lances, and renew the Fight;
 "Then in a Moment from the Combat cease,
 "Rejoin their scattered Bands, and move in Peace!
 "So winds delusive, in a thousand Ways
 "Perplex and intricate, the *Cretan* Maze;
 "Round within Round, the blind *Meanders* run,
 "Untrac'd and dark, and end where they began.
 "The skilful Youths in Sport, alternate ply
 "Their shifting Course; by turns they fight and fly;
 "As Dolphins gambol on the wat'ry Way,
 "And bounding o'er the Tides, in swiftest Circles play.
 "

Such was the Order of these Games; and, when after-
 wards *Ascanius* built the City *Alba longa* (see *Virgil*, in the
 same

same *Eneid*) he brought this military Diversion in Repute, and taught that Exercise to the antient *Latins*. The *Albans*, having recieved it from him, transmitted it down to their Posterity. In fine, *Rome*, in Honour of the Memory of its Founders, resumed the Use of that antient Carrousel, and the Body of Youths that were prepared for this Exercise was still called, in the Time of *Virgil*, the *Trojan Band*.

Q. What Kind of Games were those of *Augustus*?

A. *Tacitus*, in his *Annals*, Book iv. ch. 15. informs us, that these Games were instituted in Honour of *Augustus*, at the Request of the *Tribunes* of the People, who asked Liberty to exhibit them at their own Charges, and that the Celebration of them should be marked in the public Calendar. But what that Historian advances on this Head is not accurate, since it was neither on that Occasion those Games were instituted, nor that they were registered for the first time in the Calendar, since their Original reaches back to the Year of *Rome* 735; when *Augustus*, after having made the Tour of *Greece* and *Sicily* upon his Return to *Rome*, allowed an Altar to be raised, *Fortuna reduci*, to *Fortune of safe Conduct*, and that Day was marked in the Calendar under the Name of *Augustalia*; (see *Dionysius*, ch. 59.) and it was eight Days after, under the Consulship of *Tiberius Tubero*, and *Publius Rutilius*, that these Games were instituted by an Act of the Senate, and celebrated for the first time on the fourth of the Ides of *October*, that is, the eleventh of the said Month.

Q. What were the *Capitoline Games*?

A. These Games were founded by the *Romans*, according to *Titus Livius*, to thank the Gods for having saved the Capitol, when the *Gauls* plundered *Rome*; and to add to their Magnificence, and at the same time that they might be renewed at stated Times, a new College of Priests was instituted: *Capitoline ludi*, says that Author, *solen- nitas illis addidimus; collegiorumque addidit novum, capite senatu consolidimus*. In these Games three Sorts of Exercises were commonly exhibited, the Horse-race, the Trial in vocal and instrumental Music, and the *Gymnastic Games*; that is, all those who composed the *Panathena*, that is, an Exercise containing or five Games, Leaping, Running,

Running, Quoiting, Darting and Wrestling. See *Petrus Faber*.

Q. What Sort of Games were those of *Ceres*?

A. Though the *Greeks* celebrated the greater and lesser Mysteries in Honour to *Ceres*, yet no Games were therein represented; those I speak of here owe their Original to the *Romans*, and, according to *Tacitus*, *Annals*, Book xv. it was *C. Mummius*, while he was *Edile*, gave the first Representation of them in the *Circus*. But he was not their Founder, since we learn from *Titus Livius*, that long before him; even from the second *Punic War*, under the Dictatorship of *Servilius Geminus*, they had been exhibited. The Celebration of these Games, which lasted eight Days, commenced on the Day before the Ides, or on the twelfth of *April*.

As in these Games the Mourning of *Ceres* for the Rape of her Daughter was commemorated, as well as in the *Eleusinian Mysteries*, the *Roman Ladies* appeared there in white Robes, with lighted Torches in their Hands, to represent that Goddess seeking for her dear *Proserpine*. The Men too joined in them came thither fasting; for The strictest Abstinence was enjoined before Night, especially from Wine and Women, and most punctually observed too; the smallest Blemish excluding the Spectators from them, and the public Herald took care to warn all who might profane them to quit the Assembly. If any one was convicted of having stained his Purity, he was punished with no less than Death. This is confirmed by the unanimous Testimony of all the Historians, who have spoke of the Celebration of these Games, and it would be an easy matter to quote them. As to what remains, the same Shows were exhibited there as in the other Games, especially that of the Horse-race. I believe they were celebrated every fifth Year; at least, it was after such an Interval, that the *Sibyline Oracles* ordained a Day of Fasting, by way of Preparation for them, to which was added the Use of the warm Bath, as very conducive to Continency and Purity, with which they were obliged to come up to the Solemnity.

Q. Of what Sort were the *Astiac Games*?

A. *Augustus*, according to *Suetonius*, after the Victory he

he gained over *Mark Antony*, built the City *Nicopolis*, and there instituted Games in Honour of *Apollo*, to be renewed every fifth Year. *Dion Chryſoſtom*, Book li. adds, that in their Celebration the *Gymnic Trials* of Skill were admitted, with thoſe of Muſick, and the *Horse-races*; that *Augustus* gave them the Name of *Adiac*, from the Promontory of that Name, where *Apollo*, to whom he believed himſelf indebted for the Advantage he had gained over the Enemy, was eſpecially honoured; that he committed the Care of them to four Colleges of Priests; namely, the *Pontiffs*, *Augurs*, *Septemvirs*, and *Quindicemvirs*; and that they were celebrated afterwards at *Rome*, in the *Stadium* made for that Purpose in the *Campus Martius*. From theſe two Authors it appears, that *Augustus* was the Founder of the Games; but *Strabo*, more exact, informs us, that they were celebrated at the Promontory of *Adium* long before him, and that he only renewed them, added to their Solemnity, and ordered them to be repeated every fifth Year; whereas before they were represented every third Year; and there the Conquerors were crowned, as in the other Games.

Q. Of what Sort were the *Agonal* and *Aſtic* Games?

A. Theſe Games, which were celebrated at *Rome* with a great deal of Magnificence, were ſo called from the Victim that was offered there, which went by the Name of *agonia*. As the *Tiber* ſometimes overflowed the Plain where the *Circus* ſtood, they were represented near one of the Gates of *Rome*, which from thence was called *Agonal*, as well as the little Hills adjoining.

The *Aſtic* Games were originally *Greek*, and are the ſame of the *Scenic* Kind: The *Romans* borrowed them from the *Athenians*, and the Emperor *Caligula* appointed them to be celebrated firſt at *Syracuse*; but the *Neapolitans*, who were a Race of a *Greek* Colony, had represented them before. Authors are divided as to the Signification of the Name of thoſe Games, ſome are of Opinion, that it answers to *Urbanus* in *Latin*, becauſe they were celebrated in the City, in Oppoſition to thoſe that were exhibited in the Country, and were therefore termed *Ruſtici*. *Juſonius*, in his tenth *Idilium*, ſays, the *Romans* had adopted them, and ſeems to confound them with the *Adiac* Games; but perhaps the true Pronunciation of this

this Word is *Attis*, as it is in some of the Manuscripts of *Suetonius* and in the *Forma* of *Isidorus* &c. &c. &c.

Q. What Sort of Games were those that were celebrated in the Camps?

A. These Games did not require so much Ceremony as the others; they were celebrated by the Soldiers themselves in their Camps, either for their Exercise or Recreation. And, indeed, nothing was more proper to keep them in Breath than those Sorts of Combats, among which, besides Wrestling, Running and other Trials of Skill, it seems they fought with the fiercest Animals; this is what we learn from a Passage in *Suetonius*, who says, *Tiberius*, to shew he enjoyed a perfect State of Health, for there was a Surmise to the contrary, not only was present at these Games, but himself attacked a Boar with his Arrows.

Q. Of what Kind were the Games of *Castor* and *Pollux*?

A. The Romans, who conferred upon those two Heroes a particular Worship, instituted these Games in the War they had with the *Latins*, who had abandoned the Romans, and joined the *Tarquins*. It was the Dictator *Aulus Posthumius* who made a solemn Vow to exhibit these Games in Honour of these two Heroes, if he was successful in that Expedition; and the Senate, in Confirmation of *Aulus Posthumius*'s Vow, passed an Act for the Continuation of these Games every Year; (see *Dionysius Halicarnassus*, Book vii.) Nothing exceeded the magnificent Pomp with which they were ushered in and accompanied, as we learn from the same Author. After the ordinary Sacrifices, says he, such as presided over these Games set out from the Capitol to march in order through the *Forum* to the *Circus*, (see *Pausanias de Ludis Circensibus*) where this Show was exhibited; they were preceded by their Children on Horse-back, when they themselves were of the *Equestrian* Order, while the *Plurians* marched a foot. The former composed so many Troops, and the latter Companies of Foot-soldiers, that Strangers, who came in Crowds to this Spectacle, and who were received on the Occasion with all possible Regard, might see the Resource which Rome had in that illustrious Body of Youth, who were ready to appear soon in the midst of their Armies. This

Procession, followed with Chariots, some drawn by two; some by four Horses, and with the other Knights who were to run in the *Circus*, was closed by the *Athletes*, that is, the Master-wrestlers, who were also to fight there.

Q. Of what Kind were the *Megalesian Games* celebrated in Honour of *Cybele*, and the other Great Gods?

A. These Games instituted by the *Greeks*, and adopted by the *Romans*, went by the Name of Great Games, *Megaleses*, from the Goddess in whose Honour they were celebrated, and who was called the Great-mother. *Cicero*, who informs us, that a great Concourse of People and Strangers frequented these Games, adds, that they were exhibited upon the *Palatine Mount*, near the Temple, in order to be represented in the very Presence of the Goddess. Their Celebration fell on the Day before the *Ides*, that is, the eleventh of *April*, on which the *Romans* had revived her Worship. “*Pertulere Deam pridie*
“ *Idus Aprilis : isque Dies festus factus fuit ; populus fre-*
“ *quenter dona Deæ in pallatium tulit, lectisterniumque*
“ *& ludi fuere, Megalesia appellata.*” *Titus Livius xxix.*

Some Authors have confounded these Games with those of the other Great Gods, who had the same Name; but *Cicero* (in *Verrum*, Book v.) plainly distinguishes them. The last had been instituted by *Tarquin* the Elder, the others not till the *Romans* brought from *Pessinus* the Worship of *Cybele*, in the Year of *Rome* 543, under the Consulship of *Cornelius Cethegus*, and *Cornelius Tuditanus*. The Day of their Celebration was likewise different, since these of *Cybele* fell on the Day before the *Ides* of *April*, as has been now said from *Titus Livius*, and those of the Great Gods, on the Day before the *Calends* of *September*, as we learn from *Cicero*, in the Passage already quoted.

Q. Of what Sort were the *Floral Games*?

A. In order to understand what I have to say upon those Games, we must call to mind what has been observed elsewhere of the Goddess *Flora*, worshipped at *Rome* from the Foundation of that City, or from the Time of *Romulus* and *Numa*. She had Priests and Festivals, and was different from the *Courtisan* of the same Name, who made the Senate and People of *Rome* heirs to an Estate, which

which she had made by Prostitution. Further, it was not upon the Estate she had left, that the *Floral Games* were instituted, nor upon the Money raised by their Representation, as some Authors will have it; but upon the Fines to which those were condemned who had been convicted of Peculation; that is, the Crime of stealing; detaining, or embezzling publick Money or Goods, as we learn from *Ovid's Fasts*, Book vii. ver. 279. and more particularly from Medals, on which were represented the Genius of the *Roman People*, with the Figure of a Ram, or of a Sheep, the Symbols of Peculation. These Medals, which are of Silver, were struck during the Edileship of *Pablius Maelcolus*, and the Institution of the Games falls under the Consulship of *Claudius Centho*, and *Martius Semprenius*, in the Year of Rome 513; but it was not till the Year 580, that these Games became annual, on occasion of a Famine which lasted three Years; and which had been ushered in by cold and rainy Springs; the Senate, to appease *Flora*, and obtain better Crops, having passed an Act that Year, appointing the annual Celebration of these Games the fourth of the Calends of *May*, which is the twenty-eighth of *April*, in Honour of that Goddess, which was regularly executed for the future.

Conuenire patres, & si bene fereat annus,

Numinibus nostris annua festa vocent.

Annuius volis; consul cum consule Lænus

Pythumis ludos persolvere mihi.

OVID. *Fast.* Lib. v. 324.

Though the Expence of these Games was not defrayed from the Estate of the Courtisan *Florea*, they must needs however have been instituted upon the Occasion of her Testament, though afterwards they were dedicated to the antient *Flores*, since therein the Memory of the Gallantries of the former was kept up, by the excessive Liberty, or rather the unbounded Licentiouness and Impudence that prevailed there, as has been said in its proper Place, where I mentioned a Circumstance of *Charis's* Life; who left them, that he might not lay the People under a Restraint by his Presence.

Q. Tell me of some other Games.

A. I should never have done, were I to speak at any length of all the other Games, since there were no considerable Cities in the *Roman* Empire, but valued themselves upon the Celebration of some Games or other, either upon the Arrival of the Magistrates who were to govern them, or upon Occasion of Victories and other Advantages gained by the Commonwealth. The Magistrates also took care to exhibit Games at their own Expence, when they entered on their Offices; and although of all Offices the Edileship was the least considerable, it was however during it, that the greatest Expence was laid out upon these Games, because the People judged from thence, how those who were invested with it were likely to behave when they came to be advanced to more considerable ones. Lastly, others were exhibited at the Birth of great Men, which were called *Natalitii*, and on a thousand other Occasions. However, as among those Games some were very noted though commonly not annual, as most of those I have discoursed of hitherto, it will not be amiss to give a summary Account of them.

Q. What Kind of Games were those of the *Circensian*?

A. Though by the *Circensian* Games we are to understand only the Combats, the Races, and other Exercises that were performed in the Places known by the Name of the *Circus*, which had been raised for the Representation of all Sorts of Games, yet the Antiquaries comprehend under that Name the Race which was instituted in the *Isthmus* of *Corinth*, by *Oenomaus* King of *Pisa*; to rid himself of those who were courting his Daughter *Hippodamia*, and wherein *Pelops* was Conqueror; or that other Race which *Hercules* instituted in *Elis*, wherein he, having gained the Victory, received a Crown of Olive from the Hand of the same *Pelops*: “*Primus Hercules hunc honorem habuit, manibus Pelopis* ;” as we have it in *Lactantius*.

Romulus, after the Rape of the *Sabine* Women, appointed the same Games to be celebrated in the open Fields, for there was no Place then destined for that purpose. These first Games of the *Romans* went by the Name of *Circensian*; and if *Virgil* gives the Name of *Circensian* Games to those which *Romulus* exhibited on the

the Occasion now mentioned, it was by way of Anticipation; for it was only in the Time of *Tarquinius* the Elder, that the first *Circus* was built. These Games were also called by the Name of the Great Games, *Ludi Magni*.

2. Of what Kind were the Games of the *Cross-ways*, or *Compitates*, and others?

A. The *Equestrian* Games were those whose Celebration consisted in Horse-races, and of them the *Romans* distinguished two Sorts. The *Decumani* were such as they represented every tenth Year, and which the Senate had instituted in Honour of *Augustus*, who every fifth Year, and sometimes every tenth Year, proposed to quit the Reins of Government, which he kept however his whole Life-time. The Games of the *Leaves* were so called either from the Leaves that the Crowns were made of, or, because the People threw of them upon the Conquerors, they were called *Ludi Foliacei*. Those of the Gladiators took their Names from the desperate Engagement of that sort of Combatants, who fought therein with inconceivable Fury and Obstinacy, and for which the *Romans* had an inhuman Curiosity. The *Gymnic* Games borrowed theirs from the Nakedness of the Wrestlers, and from the five Sorts of Combats that were exhibited therein, which made up what the Antients called *Gymnastic*. The *Instaurative* Games were those that were represented a second Time. The *Lustral*, *Lustrales*, or *Rubigalia*, had been instituted in Honour of *Mars*, and it was during their Celebration that the Arms, Trumpets, &c. were purified. The Games of *Mars*, which were celebrated on the first of *August*, had been instituted in Honour of that God, to perpetuate the Memory of the Temple built to his Honour, in the Time of the Emperor *Claudius*. (See *Dion.* Book ix.) The Games named *Novendilis* were the same with those funeral Games which were exhibited at the Death of great Men, or of the Emperors. The *Palatine* Games, *Palatini*, were instituted by *Augustus* in Honour of *Julius Cæsar*, and got that Name from the Temple upon the *Palatine Mount*, where they were celebrated every Year for eight Days, beginning with the 25th of *December*. Those of the Fishes, *Piscatorii*, were renewed every Year in the Month of *June*, by the Pretor of

of the City, in Honour of such of the Fishers upon the *Tiber*, whose Gain was carried into the Temple of *Vulcan*, as a Tribute paid to the Dead. The *Plibeian Games* were exhibited in Honour of the People, who had contributed so much to the Extinction of the regal Power. The *Pontificals* were those exhibited by the Priests at entering on their Office, in Imitation of the *Quæstors*, whose Games went by the Name of *Ludi-quæstoris*. *Römāni*, or the *Roman Games* had been instituted by *Tarquin the Elder*, (see *Titus Livius*) in Honour of *Jupiter*, *Juno*, and *Minerva*, as we learn from *Cicero*, in *Verrum* 5. The *Sacerdotal Games* were those which the People in the Provinces obliged the Priests to present them with. The *Triumphals*, those that were represented upon occasion of some Triumph. The *Votivi* were exhibited in consequence of some Vow; and those were either public, when it was a public Vow, as was the Case either in public Calamities, or in the Heat of Battle, or on other momentous Occasions; or private, when some private Person gave a Representation of them: The former were given by the Magistrates in consequence of an Act of the Senate. We have an Inscription that makes mention of one of these *votive and public Games*, for the happy Return of *Augustus*. *Ti Claud. &c* “*Ludos votivos pro*
“*reditu Imp. Cæs. Divi F. Augusti.*”

Ludi Sigillares were so called upon account of the little Figures, either of Silver or some other Metal, which they sent to one another in Token of Friendship, and that commonly during the *Saturnalia*. *Ludi Taurus* were instituted to the Honour of the infernal Gods, on Occasion of a Plague, under the Reign of *Tarquin the Proud*, which Plague arose from the exposing of Bull's Flesh to sale.

Lastly, the *Secular Games* were so called from their being repeated only once in an hundred Years, as is commonly believed; but this Name was given to certain Games that were renewed but seldom, or that were represented but once during the same Person's Life-time. This is the Idea of them given by *Ovid*:

Jusserat & Phæbo dici; quo tempore ludos
Fecit, quos ætas aspicit una semel.

TRIST. Lib. ii.

Accordingly their Original, as it is related at very great Length by *Valerius Maximus*, Book ii. and *Zosimus*, Book ii. had no Relation to the Name which they went by afterwards. *Volustus Valerius*, says the former of these two Authors, having three Children, two Sons and a Daughter, who were seized by the Plague that wasted the Province where they lived, and finding the Remedies applied by Physicians ineffectual; having addressed himself to the Genius of his Gods *Lares*, heard a Voice enjoining him to carry them to the Banks of the *Tyber*, and to make them drink of the Water of the River. He at first scrupled to obey, considering the Distance he was from that River; but at last the Malady and Danger encreasing, he was determined to set out; and having arrived near the *Tyber*, at a Place named *Tarentum*, he gave them Drink, and they were cured. In Gratitude to the Gods for so singular a Kindness, he offered Sacrifices of black Victims to *Pluto*, *Proserpine*, and the other infernal Divinities, for three Nights successively. *Valerius Publicula*, continues the same Author, who was made Consul when *Tarquin* was banished, believing the *Romans* had more need than ever of the Protection of the Gods, renewed the Sacrifices of *Volustus* in the Year of *Rome* 245. “*Primos ludos seculares, exactis Regibus post Romanam*
“*conditam 245. Valerius Publicula instituit. antias apud*
“*censor. de die natali, cap. 17.*” appointed them to be offered upon the same Altar, and to the same Gods, and added Games to them. In fine, we learn from *Varro*, where Testimony is cited by “*Censorinus cum multa por-*
“*tenta fierent — & ideo libros sibyllinos decemviri adiis-*
“*sent, — & Diti Patri & Proserpinæ ludi Tarentini in tam-*
“*po Martis fierent, & hostiæ fuvæ immolarentur; uti-*
“*que ludi centesimo quoque anno fierent. Varrō apud*
“*eundem loco citato,*” That the *Romans* frightened by several Prodigies that happened one after another, having consulted, according to Custom, the Books of the *Sibyls*, learned that they were to renew the Sacrifices and the Games of *Volustus*, and to celebrate them for the future every hundred Year in the *Campus Martius*: This was the Origin of the *secular Games*.

To proceed, nothing came up to the Solemnity of these Games. First, Heralds were dispatched through all *Italy*, to invite every body to them, as to a Solemnity which
P they

they would never see again ; and when the Time of their Celebration approached, the Consuls, *Decemvirs*, and at last the Emperors themselves went into different Temples to offer Sacrifices, and ordered a Distribution to be made to the People of such Things as were necessary, that every one might set about the expiating of his Sins ; such as Torches, Sulphur, and Bitumen, and none were excepted but the Slaves. The People, thus furnished with Materials for the Expiation, flocked to the Temple of *Diana*, which was upon the *Asentine Mount*, and every one gave his Children, Barley, Corn, and Beans, to offer the whole in Sacrifice to the Destinies, in order to appease them. Then, upon the Arrival of the first Festival consecrated to *Juno*, three Days and three Nights were employed in offering Victims to *Jupiter*, *Juno*, *Neptune*, *Vulcan*, *Mars*, *Diana*, *Vesta*, *Venus*, *Hercules*, *Saturn*, to Divinities of the Fountains, and lastly to the *Paras*, *Proserpine*, and *Pluto* ; and all this at *Tarentum* itself, not far from the *Campus Martius*, where these Games were to be performed.

On the first Night, at the sacred Hour, the Consuls in the Time of the Republic, and afterwards the Emperors themselves accompanied by the *Decemvirs* who presided at this Solemnity, went to the Banks of the *Tyber*, where they raised three Altars, on which they sacrificed three Lambs ; after sprinkling of the Altars with the Blood of those Victims, they ordered the rest of them to be burnt. This Ceremony was illuminated by a great Number of Lamps, and accompanied with singing several Hymns in Honour of the Gods, and terminated by the Offering of several black Victims, such as *Volusus* and *Publicula* had formerly offered.

While they were taken up in these religious Functions, Artists erected a Theatre, and prepared the Place where the Exercises common to the Games were to be performed ; then the next Day in the Morning they went to the Capitol, where, after offering a Sacrifice to *Jupiter*, they returned to the Place now mentioned, and began to celebrate the Games in Honour of *Apollo* and *Diana*. The next Day the *Roman* Ladies repaired in the same Capitol to sacrifice to *Juno* : Lastly, the Emperor himself, accompanied by the *Decemvirs*, went the same Day and offered

ferred to each of the foreſaid Divinities the Victims that belonged to them.

On the third Day, ſeven and twenty Youths of the beſt Families all in Robes, and as many Virgins marched in Proceſſion to the *Palatine Mount* to the Temple of *Apollo*, where they vied with one another in ſinging Hymns and Songs, to make the Gods propitious to the Emperor, the Senate, and the *Roman People*. Laſtly, during the three Days and three Nights that the Solemnity of theſe Games continued, all the Theatres in *Rome*, the Cirques, and other public Places, deſtined for thoſe Fetiivals, were employed in Shows that were therein exhibited. Among other Things, there were alſo Hunting-matches, Combats with wild Beaſts, Sea-fights, &c. The People divided the whole Time between Mirth and Devotion.

Thus it is, that the Games of the *Greeks* and *Romans* were intermixed with Religion, and there are two Reaſons which induced me to give the Hiſtory of them a Place in this ſmall Treatiſe; firſt, becauſe they have the Worſhip of the Gods and Goddeſſes joined with them. Secondly, becauſe my chief Deſign in this Hiſtory is for the Youth, to make them to underſtand the Classics, both Poets and Hiſtorians, who make mention of theſe Games.

Q. How came *Yphime* to be worſhipped?

A. Becauſe *Yphime* was the Wife of *Mercury*, and the Mother of the Satyrs. See Satyrs.

Q. Who was *Zamolxis*, and how came he to be made a God?

A. The *Thracians* and the *Getae*, as we learn from *Herodotus*, Book iv. ch. 94, 95, had alſo a God who was peculiar to themſelves, and ſerved them inſtead of all others. This was *Zamolxis* their great Legiſlator. Thoſe who inhabit along the Coaſts of the *Helleſpont* informed *Herodotus*, that *Zamolxis* had been a Slave to *Pythagoras*, Son of *Mneſarchus*; and, that after having obtained his Liberty, he acquired great Riches, and returned into his own Country. His principal View was to poliſh a rude People, and make them live after the Manner of the *Greeks*. In order to bring this about, he built a ſtately Palace where he regaled all the Inhabitants of the City

by turns, insinuating to them during the Repast, that they who lived as he did were to be immortal, and that after having paid the Tribute which all Men owe to Nature, they were to be received into a Region of Delight, where they should eternally enjoy a happy Life; All the while he had People employed in building a Chamber under Ground, and having suddenly disappeared, he shut himself up there, and lived concealed for three Years. His People mourned for him as dead, but in the beginning of the fourth Year he shewed himself again, and this pretended Miracle struck his Countrymen so, that they were disposed to believe all that he had said to them. He was at last deified, and every one persuaded, that after Death he was going to dwell with his God. They laid before him their Exigencies, and sent to consult him every five Years. The Manner, in short, how they did it, no less cruel than odd, proves that *Zamolxis* at his Death had not civilized them a great deal. When they had singled out the Man who was to go and lay their Wants before the God, one was employed in holding three Javelings upright, while others held the Deputy by the Feet, and threw him up in the Air, that he might fall down upon the Point of these Weapons. If he was pierced by them, the God was thought propitious to them; and if he did not die, he was cruelly reproached, and treated as a Mercenary. Then, chusing out another Deputy, they dispatched him to *Zamolxis*. *Herodotus* says, that he was at least persuaded that *Zamolxis* lived long before *Pythagoras*.

Telephus, of all the Antients, as far as I know, is the only one who says *Minos* had received his Laws from *Asclepius*, and that he had travelled to *Delphi* to learn them from that God. All other Legislators have taken the same Way to gain Authority to their Laws. *Mucrus*, King of *Egypt*, attributed his to *Mercury* or *Toutatis*. *Zamolxis*; the *Thracian* Legislator, to the Goddess *Isis*; *Zoroastres*, to his *Genius*; *Numa Pompilius*, to the Nymph *Egeria*, whom he consulted in the Forest of *Aricia*; *Pythagoras* gave out that he went down to the Kingdom of *Pluto*; *Epimachus* again, that he had slept fifty Years in a Cave in the Island of *Crete*; and undoubtedly all of them, after *Moses*, who had received the Tables of the Law upon

on Mount *Sinai*, with much Pomp and Solemnity, that the Tradition thereof had spread among all Nations.

Q. Who were these Gods called *Zegonoi*?

A. The *Greeks* had a kind of Gods, whom they called *Zegonoi*, as much as to say, *Animal-born*. *Prætorius* is he who makes mention of them. They were believed to have Power to prolong Life: The Rivers and the running Waters were especially consecrated to them. I know not whether *Jupiter* was of the Number of these Gods, since *Hesychius* gives him the Epithet of *Zegonon*.

Q. How came *Zeumichius* to be made a God?

A. *Agrus* and *Hælius*, Inventors of Fishing and Hunting, as their Name import. These had Offspring two Brothers, who invented the Art of making Instruments of Iron. He of the two, whose Name was *Chryſor*, the same with *Hepæstus* or *Vulcan*, gave himself to the abominable Study of Incantations and Sorceries; invented the Hook, the Bait, and Fishing-line, the Use of Barks fit for that Purpose, and Sails too. So many Inventions procured him after his Death divine Honours, under the Name of *Zeumichius*, or *Jupiter* the Engineer.

Q. How came the Pillars called *Zæara* to be worshipped?

A. The *Scythians*, according to *Chimæus Alexandrinus*, in his *Oratio ad Gentes*, in antient Times adored a Scymitar, the *Arabians*, a rough unhewn Stone; and among other Nations they contented themselves with the erecting a Trunk of a Tree, or some Pillar without Ornament. Those Pillars they called *Zæara*, because they were peeled when of Timber, and a little smoothed when of Stone. In the *Orkneys*, the Image of *Diana* was a Log of Wood unwrought; and at *Cytheron*, the *Juno Theſſia* was nothing but the Trunk of a Tree cut off; that at *Samos*, but a simple Plank; and so of others. What began to enlarge the Sphere of Idolatry, and consequently is to be reckoned one of the main Causes of its Propagation, was the Invention of Arts, especially of Painting and Sculpture. Fine Statues commanded higher Veneration, and People were more easily induced to believe, that the Gods whom they represented resided in them.

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 virtuously in this World enjoyed profound Peace and
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 refined Pleasures 67
- Encas*. *Tros*, King of *Troy*, had two Sons, *Ilus* and *Is-
 sacarus*; the latter had a Son named *Capys*, who was
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 he was of the Blood-royal by the Father's Side, and,
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Eneas and *Antenor* were for delivering up *Helen* to the
Grecians; *Agamemnon* being acquainted with it at the
 taking of the City, let them, their Friends and Ef-
 fects pass, and gave them twenty Ships to go and seek
 a Settlement: *Eneas* arrived at *Thrace*; he made the
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 tum*, upon the Coast of *Tyrrhenia*, near the Mouth of
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 City, and called it *Antenora*, now called *Padua*. *Encas*
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Fire. It is agreed that the Worship of the Goddess *Vesta*, or of *Fire*, was brought into *Italy* by *Æneas* and the other *Trojans*, who landed there, p. 81. They worshipped the *Fire* as the Deputy of the *Sun* upon Earth, because it had Heat and Light, boiled, broiled and roasted their Meat, Drink and Bread Page 84

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Flora. *Lactantius* says, she was a Prostitute, who, having gained much Substance, made the *Roman* People her Heirs; and they made her a Goddess 88

Fortuna. It is certain, that she was invoked from the earliest Times, since the first Time that the Holy Scriptures mentions the Gods of the Pagans, it speaks of *Gad*, invoked by *Leah*; and this God *St. Augustine* takes to have been *Fortune* 89

Fruentosa was the Goddess whom the *Romans* invoked to obtain a good Harvest; a God *Spinofus*, to pluck up the Thorns from the Fields; a Goddess *Niella*, to save the Corn from Mildew; they had *Proserpine* to preside over the Budding of the Corn; a God *Nodatus*, for the Knots of the Stalk; the Goddess *Volutina*, for the Coat that covers the Ear; *Patelena*, for the Ear which begins to open 90

Furies. It is possible that a confused Knowledge of the Fall of Angels, and their Punishment, had given rise to the Introduction of *Furies*, who are themselves Devils appointed to be the Tormentors of the Guilty 91, 92

G.

Ganges, the Divinity of that great River of the *East-Indies*; we may suppose the Wonders that have been observed in that Element, did likewise contribute not a little to promote

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- promote Superstition, *God is wonderful in the Waters*,
says the Holy Scripture Page 92
- Genii* or *Demons*; those Spirits assume all Sorts of Forms,
transform themselves into various Shapes, and imitate
the Gods themselves, the *Demons* and Souls departed 93
- Giants*. Mr. *Henrion* presented to the Academy of Sciences
at *Paris*, a kind of Chronological Table or Scale,
with respect to the Difference of Mens Stature since
the Creation of the World, to the Birth of Christ. In
this Table he assigned *Adam* 123 Feet 9 Inches in
Height, and to *Eve* 118 Feet 9 Inches three fourths;
whence he fixed the Proportion between the Statures of
Men and Women, to be 25 to 29 95
- Gorgons*. *Palephatus* and *Fulgentius* will have *Gorgons* to
have been young Women of opulent Fortunes; they
were three Sisters, *Stheno*, *Euryale*, and *Medusa* 99, 100
- Graces*. Of all the Goddesses, none had a greater Num-
ber of Adorers than they; they were three in Number,
Egle, *Thalia*, and *Euphrosen* 101
- Gods of Great Britain. *Balatucadua* was the same with
Belenus, or *Apollo* of the *Gauls* 103
- Great Mother Goddess, the *Earth*, was one of the chief
and most ancient Divinities of the Pagan World; and
there were few idolatrous Nations that did not pay her
Religious Worship 104

H.

- Harpocrates* was the Son of *Isis*, that is of the Moon;
by his Statue it is easy to judge that he was the God
Silence, because he is represented in an Attitude hold-
ing his Finger on his Lips 105
- Harpies*. These Monsters were three Sisters, *Celeno*, *Oci-
peso* and *Aello*, who with a Woman's Face had a Bill and
crooked Claws, and a prodigious big Belly; they
raised Famine wherever they came 106
- Hercules*; there are several of that Name; *Diodorus Si-
culus* reckons three of them. *Cicero*, in his Book of
the Nature of the Gods, reckons there were six of them 107
- The Gods and Goddesses who presided over Marriage 108
- Homer* was worshipped as a God 109

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Honour and Virtue was made a Goddess. Page 110
Hope made a Goddess 111

I.

Jagur, or *Jang*; *Beger* names five among the *Arabians* 112

Janus. All the *Roman Historians* agree, that this Prince reigned in *Italy* at the Time that *Saturn* was there 113

Jason was the Son of *Jupiter* and *Electra*, the Daughter of *Atlas* 114

Idomeneus, King of *Crete*, was Son of *Deucalion*, and Grandson of *Minos* the second 115

Inachus came from *Phenicia* in the Year 1880 before Christ, which was in the Year of the World 2120, to which 1880 add 1750, makes 3630 Years since his Time 117

Isis; the Sun and Moon were adored under the Names of *Osiris* and *Isis* 119

Juba made the *Roman Senate* his Heir, as we learn from *Salust* 120

Juno was the Daughter of *Saturn* and *Rhea*; she was the last of *Jupiter's* Wives: She lived in the Year of the World 2511, before Christ 1489, to which add 1750, makes 3239 Years since her Time 125

Jupiter's true Name was *Jou*, that is to say *Young*, to denote not only that he was the youngest of *Saturn's* Sons, but also that he had distinguished himself accordingly by his Exploits in his Youth. The Appellation of Father *Pater* was added afterwards, whence he was called *Joupater*, and with a little softening, *Jupiter*. He was seven Times married, and wedded successively, *Malis*, *Theris*, *Ececyone*, *Ceres*, *Mnemosyne*, *Latona*, and *Juno*. *Jupiter*, the greatest Divinity of the *Pagan World*, was worshipped in *Egypt* to the Center of *Spain*, had a great Number of Names and Surnames, which were given him by the various Nations that had received his Worship. *Jupiter* lived 120 Years, whereof he reigned 62; he died 1780 Years before Christ, to which add 1750, makes 3530 Years since his Time 125, 126, 127, 128, 129, 130.

Justice, a Goddess, by the *Romans* 130

L. Lao-kium,

I N D E X.

Lao-tium, the Sect of the *Tasoe* in *China*, appeared near 600 Years before Christ, that is, 2350 Years since. The Birth of this Man, if we may believe his Disciples, was one of the most extraordinary, being carried four and twenty Years in the Loins of his Mother, he opened himself a Passage through the Left side, and was the Death of his Mother. The Morals of this Philosopher come very near to those of *Epictetus*.
Page 131.

Lares, the Word *Lar* comes from the *Tuscan* Word *Lars*, or *Larso*, which signifies *Leader*, or *Conductor*. The *Lares* and *Penates* were Guardians and Protectors of Families, and of the Goods of the Country. There was one for every House, for every City, and in general for the whole Country. Those of Houses were called *Lares*, those of Cities and particular Places *Penates*.
132.

Latona was the Daughter of *Cæus*, the Son of *Titan* and *Terra* by *Jupiter*, born at *Delos* at the same Time with *Apollo*; she was the Mother of *Diana*.
132.

Liberty. The *Romans* who idolized *Liberty*, could not chuse but make a Divinity of her.
133.

Lucina was the Daughter of *Jupiter* and *Juno*, one of the Divinities of Marriage, and of Women with Child.
134.

M.

Mannus was the Son of the God *Tawiston*, who derived his Original from the Earth, of whom the *Germans* are descended.
134.

Mana, or *Mania*, presided over the Maladies of Women.
134.

Mercury, the Son of *Jupiter* and *Maia*, the God of Eloquence, and of the Art of speaking well; the God of Travellers, Merchants, and even of Thieves and Pickpockets. He acted as Ambassador and Plenipotentiary of the Gods, and was concerned in all Treaties of Peace and Alliance. He lived in the Year of the World 2531, before Christ 1369, to which add 1750, makes 3419 Years since his Time.
1349, 1359, 136.

Mercy. *Pausanias*, in his *Attics* says, all Nations of the World should offer Sacrifices to her, because they all stand in Need of her.
137.

Minerva.

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Minerva. This Daughter of *Jupiter* and *Meis*, who was accounted the wisest of her Sex; but when she was ready to be delivered, having learned from *Carus*, that she was to bring forth a Daughter of consummate Wisdom, and a Son who was fated to be one Day Sovereign of the Universe. *Jupiter* devoured her; and some Time after feeling a violent Pain in his Head, he applied to *Vulcan*, who with a Stroke of his Axcleft his Brain asunder, whence sprung *Minerva* in complete Armour, and already full grown. She lived in the Year of the World 2220, before Christ 1780 Years, to which add 1750, makes 3550 Years since her Time. Page 138

Mars, called *Ares* by the *Greeks*, was, according to *Homer's Iliad*, Book i. and the other *Greek Poets*, the Son of *Jupiter* and *Juno*. The Name of *Mars*, the God of War, was given to most warlike Princes; and every Country valued itself on having one, as well as a *Hercules*. *Mars*, the Son of *Jupiter*, lived in the Year of the World 2551, before Christ 1449, to which add 1750, makes 3199 Years since his Time. 146

Bellona was the Goddess of War; *Parro* says, that she was the Sister of *Mars*, and that she was anciently *Duelliona*, some Authors make her his Wife. 147

Minos. *Jupiter*, or rather *Asterius*, having ravished *Europa*, *Agenor's* Daughter, conveyed her to the Island of *Crete*, where he reigned; she had by him three Sons, *Minos*, *Sarpedon*, and *Radamanthus*; *Minos*, now King of *Crete*, was reckoned one of the greatest Legislators of Antiquity. *Pythagoras* gave out, that he went down to the Kingdom of *Pluto*; *Epimenides* again, that he had slept fifty Years in a Cave in the Island of *Crete*. He lived in the Year of the World 2550, before Christ 1450, to which add 1750, makes 3200 Years since his Time. 151

Modesty. The *Romans* worshipped her under the Name of *Pudicitia*.

Muses. They were very famous, and very much honoured in the Country of *Maccedonia*, which was anciently called *Pisria*, long before their Worship was known upon Mount *Helicon* and *Parnassus*; it is very probable that this is the Country whence they derived their Original.

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Clio, the first of the *Muses*, who derives her Name from Glory, or Renown. *Euterpe*, so called, because she generally imports Joy. *Thalia*, or the *Flourishing Maid*, who invented Comedy. *Melpomene*, or the *Charming Fair*. *Terpsichore*, that is, the *Jovial, Brate*, or the *Lovely*. *Polyhymnia*, so called from a Multiplicity of Songs. *Urania*, or *Cælestis*, is the Inventress of Astronomy. *Calliope*, so called from the Sweetness of her Voice. The Name *Cameæ* was given them, according to *Festus*, *Macrobius*, and *Servius*, from the Word *Cano*, because their principal Work was to celebrate the Actions of the Gods and Heroes. That they were very antient we learn from *Homer*, the first of all the Poets, who lived in the Year of the World 3203

Page 154

N.

Navia, the Goddess of Funerals, had a Worship established, and a Chapel at *Rome*, without the Walls of the City

Death. We observed from *Horace*, that *Sleep* was the Brother of *Death*; the *Lacedemonians* honoured him as a Divinity

Nymphs in general were among the *Pagans* the Goddesses of the Mountains, Woods, Fountains and Rivers. Those whose Abode was on dry Land had the Name of *Nymphs* in general. The Guardians of the Rivers and Fountains were called *Naiads*. Those who inhabited the Pools and Marshes *Limniades*. Those who presided over the Groves *Napeæ*. Those who delighted in the Woods *Dryads*, or *Hamadryads*. Such as were over the Mountains were named *Oreades*. It must be owned, that in latter Ages Women of all Sorts, from the Lady of Distinction to the simple Shepherdess, who had been in any Adventure, were denominated *Nymphs*. I have given you an alphabetical List of them from *Berger*

Nereus, one of the Sea-gods, according to *Hesiod*, was a mild and peaceful old Man, a Lover of Justice and Moderation. All Antiquities agree, that *Nereus* excelled in the Art of Prediction; he lived in the Year of the World 2711, before Christ 1289, to which add 1750, makes 3059 Years since his Time.

Nereides.

I N D E X.

Nereides. All agree with *Hesiod*, that *Nereus* married his Sister *Doris*; and that he had by her the fifty *Nereids*, whose Names were these, *Prote*, *Eorate*, *Sao*, *Amphitrite*, *Eudore*, *Tbetis*, *Galene*, *Glaucos*, *Cymothoe*, *Speo*, *Thalia*, *Melita*, *Eulemene*, *Agave*, *Pasithea*, *Erato*, *Eunice*, *Doto*, *Phenusa*, *Dynamene*, *Nessa*, *Aeteta*, *Protomedea*, *Doris*, *Panope*, *Galatea*, *Hippothoe*, *Hippone*, *Cymodoc*, *Cymatogene*, *Amphitrite*, *Cymo*, *Etone*, *Halimede*, *Glaucanome*, *Pontoporia*, *Liagore*, *Evagore*, *Laomedea*, *Polynome*, *Antanome*, *Lysinassa*, *Evarne*, *Psamathe*, *Menippe*, *Nyso*, *Empempe*, *Themisto*, *Pronoe*, *Nemesis*. In this List taken from *Hesiod* *Amphitrite* occurs twice. *Homer* reckons only thirty-two of them, the rest, says he, having remained in the Bottom of the Sea

Page 160

Neptune, according to *Hesiod* in his *Theogony*, was the Son of *Saturn* and *Rhea*, and Brother of *Jupiter* and *Pluto*. As he was the first, according to *Diodorus*, Book v. who embarked upon the Sea with a naval Army, he was intitled to the Empire thereof; and *Saturn*, his Father, having given him all Power over that Element, he was considered afterwards as the God of it. It is not to be doubted, that the Name of *Neptune* was given to most of the unknown Princes who came by Sea, and settled in some new Country. That *Neptune*, who had by *Libya*, *Belus*, and *Agenor*, was some *Egyptian* Prince, who lived before Christ 1483 Years, to which add 1750, makes 3233 Years since his Time. He who is the Subject of this Article lived in the Time of *Isaac*, a little before the Death of *Abraham*, which was in the Year of the World 2545, before Christ 1457, to which add 1750, makes 3207 Years since his Time

165

O.

Ogyges settled at *Thebes* in *Bactia*, named frequently by the Ancients *Ogygian Thebes*; he also reigned over *Attica*; he married *Thebe*, the Daughter of *Jupiter* and *Jodamia*, (see *Pausanias's Attics*.) It was under his Reign the Inundation happened, which occasioned great Desolation in the Country, and went by the Name of the Deluge. *Ogyges* had two Sons, *Cadmus* and *Eleusinus*, who built the City *Eleusis*; and three Daughters, *Alalcomene*

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comene, Aculis, and Thelminia. These three Princesses, after their Death, were worshipped as Divinities, under the Name of the *Prætidian Goddesses.* The Deluge of Ogyges may be placed towards the Year 1796 before Christ; to which add 1750, makes 3546 Years since Ogyges's Time and the Deluge. Page 166

The Oracle of *Dodona*, the most ancient of *Greece*, and that of *Jupiter Hammon* in *Lybia*, had the same Original, and both owed their Institution to the *Egyptians.* At the Oracle of *Dodona*, they suspended in the Air some brazen Kettles, near a Statue of the same Metal, which was likewise suspended, and held a Lash in its Hand. This Figure, being agitated by the Wind, struck against the Kettle that was next it, which communicating the Motion to the rest, raised a chattering Din, which continued pretty long; and upon the Noise they formed Predictions. Hence the Forrest of *Dodona* had even taken its Name, for *Dono* in *Hebrew* signifies a Kettle. Page 168

The Oracle of *Jupiter Hammon* in *Libya*, was as ancient as that of *Dodona.* *Diodorus Siculus* tells the Manner in which the God delivered his Oracles, when one came to consult him; twenty-four of Priests bore upon their Shoulders, in a gilded Barge, the Statue of their God, sparkling with precious Stones; and thus without keeping a constant Course, they moved on, whithersoever they thought the Impulse of the God carried them. A Troop of Matrons and Virgins accompanied this Procession, singing Hymns in Honour of *Jupiter.* Probably it was from some Sign or Motion of the Statue, that the Priests pronounced the Decisions of their God; for *Homer* the Poet says, *Jupiter signified his Consent by bending his Brows.* Page 169

The Oracle of *Apollo*, in the City of *Heliopolis* in *Egypt*, according to *Macrobius*, Satire, Lib. i. ch. 23. that God gave his Responses in the same Way with *Jupiter Hammon.* Page 170

If the Oracle of *Delphi* was not the most ancient of those in *Greece*, it was at least the most celebrated; and that which continued longest. At what Time this Oracle was founded is not known, which in the first Place proves it to be of great Antiquity, nor was *Apollo* the first who was consulted there. *Pythylus*, in the Beginning

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ning of his Tragedy of the *Enneides*, says, *Terra* was the first who gave Oracles there; after her *Themis*, then *Phæbe*, another Daughter of *Terra*. *Phæbe*, according to Mythologists, was Mother to *Latona*, and Grandmother to *Apollo*; and he in short was the fourth. *Diodorus Siculus* reports, Book xvi. a Tradition which he had taken from Monuments of the greatest Antiquity. Goats, says he, that were feeding in the Valleys of *Parnassus*, gave Rise to the Discovery of this Oracle. There was in the Place, since called the Sanctuary, an Hole, the Mouth of which was very strait; These Goats, having come near it with their Heads, began to leap and frisk about so strangely, that the Shepherd, whom *Plutarch* calls *Ceretus*, being struck with it, came up to the Place, and leaning over the Hole, was seized with a Fit of Enthusiasm, whereby he was prompted to utter some extravagant Expressions, which passed for Prophecies. Here they afterwards built the Temple and City of *Delphis*, which were filled with vast Donations, and immense Riches, so as to be compared to those of the *Persian* Kings. Oracles were not delivered every Day, it was only once a Year, in the Month *Βίσιος*, which answered to the Beginning of the Spring, that *Apollo* inspired the Priests.

Page 170, 171, 172, 173, 174.

The Oracle of *Trophonius*, though he was only a Heroe, nay, according to some Authors, an execrable Robber; yet he had an Oracle in *Beotia*, which became exceeding famous, and where great Ceremonies were used before obtaining the Response. This Oracle was upon a Mountain, within an Inclosure made of white Stones, upon which was erected Obelisks of Brass. In this Inclosure was a Cave, of the Figure of an Oven, cut out by Art; the Mouth of it was narrow; and the Descent to it was not by Steps, but by a small Ladder; when they were got down they found another small Cave, the Entrance to which was very strait.

Apollo of all the Gods was he who had the greatest Number of Oracles, because he was called the God of *Divination*, and believed to have the greatest Gift of Prediction. *Jupiter*, besides that of *Dodona* and some others, the Honour whereof he shared with *Apollo*, had one in *Beotia*, under the Name of *Jupiter the Thunderer*.

Thunderer; and another in *Elis*; one at *Thebes*; and at *Meroe*; one near *Antioch*; and several others. *Æsculapius* was consulted in *Cilicia*, at *Apollonia* in the Island of *Cos*; at *Pergamus*, *Epidaurus*, *Rome*, and elsewhere. *Mercury* at *Patras*, upon *Hemon*, and other Places. *Mars* in *Thrace*, *Egypt*, and elsewhere. *Hercules*, at *Cadiz*, *Athens*, in *Egypt*, at *Trobbli*, in *Mesopotamia*, where, according to *Tacitus*, he gave his Oracles by *Dreams*, and got the Name of *Somnialis*. *Isis*, *Osiris*, and *Serapis*, delivered also their Oracles by *Dreams*; that at *Delphi* they interpreted, and put into *Verse*. At the Oracle of *Hammon* it was the Priest gave the Response; that at *Dodona* the Response was given from the Hollow of the Oak; that at the Cave of *Trophonius*, the Oracle was gathered from what the Suppliant said before he recovered his Senses. These at *Antium* and *Prænestæ* in *Italy*, the Response was given by Lots, which were a kind of Dice, in which were engraved certain Characters or Words, whose Explication they were to look for in Tables made for the Purpose. This Playing with Dice was always proceeded by Sacrifices and other usual Ceremonies. *Craesus* sent with a View to surprize the Oracle, to enquire of the Priestess what he was doing at the very Time when his Deputy was consulting her? She answered, he was then boiling a Lamb with a Tortoise, as he really was

Page 188

Orpheus, the Son of *Ægeus*, King of *Thrace*, and of the Muse *Calliope*, the Father of *Musæus*, and Disciple of *Linus*; it was only to add a greater Lustre to his Birth and Talents, particularly as to Music and Poetry, that he was said afterwards to be the Son of *Apollo*; by his applying himself to Matters of Religion, he very soon united in his own Person the Dignity of Pontiff with that of King. This is the Reason which makes *Horace*, in his *Art of Poetry*, give him the Titles of Minister and Interpreter of the Gods. The Fiction of *Orpheus* his descending into Hell, and bringing back *Eurydice* his Wife, is founded upon this, that Magic was highly in Vogue in those Times, especially in *Egypt*; one of the most common Ceremonies in that detestable Art was the calling up the Souls of the Dead; and so far was it from being reckoned criminal, that

it

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- it was practised even by the Ministers of sacred Things, in Temples destined for that Purpose, because through that he had brought her with him; when he saw her disappear he killed himself. *Orpheus* lived in the Year 1181 before the Christian Æra, to which add 44 (before the taking of *Troy*) and 1750, makes 2975 Years since his Time Page 195
- Orbona* was a Goddess invoked by the Fathers and Mothers, for the Preservation of their Children 199
- Ossilago* was invoked when they were about to rectify broken Bones. 200
- There were Gods who presided over every Part of the Body; the *Sun* presided over the Heart, *Jupiter* over the Head and Liver, *Mars* over the Entrails, *Minerva* over the Eyes and Fingers, *Juno* over the Eyebrows, *Pluto* over the Back, *Venus* over the Reins, *Saturn* over the Spleen, *Mercury* over the Tongue, *Thetys* over the Feet, the *Moon* over the Stomach, the *Genius* and *Modesty* over the Forehead, *Memory* over the Ears, *Faith* or *Bona Fides* over the Right-hand, *Compassion* over the Knees 200
- Pallas* was properly the Divinity of the Shepherds, the tutelar Deity and Protectress of the Flocks 200
- Palici*; since the Worship of these Gods came from *Phœnicia*, it is probable it comes from the Hebrew Word *Pulichin*, which signifies venerable, which Word comes from *Pelach*, *colere*, *venerari*, to worship, as *Bochart* proves. There is Reason to think that *Adramelch*, who is mentioned in the Book of *Kings*, and whose Name imports a magnificent King, and that his Worship, as also that of the *Palici* was brought into *Sicily* by the Syrian and *Phœnician* Colonies, who settled there 201
- Pan*. There was no Place in all *Greece*, where the Divinity of *Pan* was more honoured than in *Arcadia*. This is even thought to have been the Place where he delivered his Oracles. If we take *Pan* for the Son of *Mercury* and *Penelope*; he lived in the Year of the World 2671, 1729 before Christ, to which add 1750, makes 3479 Years since his Time 207
- Panacoa* was the Goddess whom they invoked, when they were upon the mending Hand 207
- Panda*. This Goddess was so called, because she opened the Way to the Capitol to *Titius Tatius* 208
- Pandora*.

Pandora. *Prometheus*, with the Assistance of *Minerva*, in forming the Body of Man of tempered Clay, got up to Heaven, and stole from thence the sacred Fire. *Jupiter*, incensed at this, ordered *Vulcan* to form a Woman, endued with all Perfections, whence she got the Name of *Pandora*; *Epimetheus* married her, and had by her *Pyrrha*, the Wife of *Deucalion*. He opened the fatal Box full of all kinds of Miseries which have ever since befallen Mankind; there remained nothing in it but *Hope*. Page 208

Parca. *Varro* upon *Aulus Gellius*, Book iii. ch. 16. Of the Origin of the Latin Tongue, says, that as those Goddesses presided over the Birth of Men, they took their Name from *Partus*, Birth. *Servius*, on the fourth Eclogue of *Virgil*, asserts, that they were so called, because they spare no-body. *Clotbo*, the youngest of the three Sisters presided over the Moment when we came into the World, and held the Distaff; *Lachesis* spun all the Events of our Life; and *Atropos*, the eldest, cut the Thread with Scissars. 209

Pecunia, as the most antient Symbol which has been found upon Money, was some Animal; *Pecus*, whence it had the Name among the *Latins* of *Pecunia*; so they made a Goddess of the same Word. 209

Penates. If we would trace the Original of the *Penates*, I take it to have arisen from a vulgar Opinion, that the *Manes* of their Ancestors took pleasure after Death to dwell in their Houses, where they were even frequently interred. 211

Pitty, whether we have for its Object the Supreme Being, or the Poor, or one's Country, has always been respected in all human Societies; we need not wonder that the *Romans* made this Virtue a Divinity, and the Object of Worship. 215

Philip, King of *Macedon*, was too illustrious not to acquire heroic Honours; accordingly he had in *Alces* a Chapel built in the Form of the *Rotunda*, where he had a Statue of Gold, by the Hand of *Leochares*. 215

Pluto, the Son of *Saturn* and *Rhea*, or *Ops*, was the younger Son of the three *Titan* Brothers. In the Division of the World among them, Hell was *Pluto's* Lot, that is *Italy*; and afterwards *Spain*, being a low Country

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Country in respect of *Greece*, where *Jupiter* had fixed his Empire

Plutus. *Hesiod* says, he was the Son of *Ceres* and *Jupiter*. *Plutus* was born in the Island of *Crete*, was very powerful by Sea and Land. He was very rich, and therefore they made him the God of Riches

Pluto lived in the Year of the World 2511, 1489 before Christ, to which add 1750, makes 3139 Years since his Time

Plutus lived in the Year of the World 2711, 1211 before Christ, to which add 1750, makes 3039 Years since his Time

Poverty was made a Goddess, because she is the Mother of Invention 222

Prayers, according to *Hesiod*, were *Jupiter's* Daughters, moaning Sisters, who were repulsed oftener than they were heard 222

Priapus was the Son of *Bacchus* and *Venus*; he was God of the Gardens, and lived in the Year of the World 2636, 1369 before Christ, to which add 1750, makes 3119 Years since his Time 225

Providence was made a Goddess, because she extends her Care over the whole Universe 225

Q.

Quies, Rest, a Goddess, was invoked for obtaining Repose and Tranquillity 225

R.

Radamanthus was the Son of *Jupiter* and *Europa*; as to the Poetical Hell, the *Greeks* have borrowed their Conceptions thereof from the *Egyptians*, and that in appointing Judges there, after the Example of that antient People, they had singled out those from their great Men who had lived with unblemished Integrity; of which Number they had found none who better deserved that Honour than *Minos*, *Eacus* and *Radamanthus*. They afterwards divided their Functions, *Eacus*, according to *Plato*, judged the *Europeans*; *Radamanthus* had the *Asiatics* for his Lot, among whom were also comprehended the *Africans*; *Minos*, as chief President of the infernal Court, decided the Difference that arose between the two Judges 226

Q

Rhea

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- Rhea*. This Goddess was the Daughter of *Cælus* and *Terra*, who with her brought forth *Oceanus*, the Ocean, and with him *Cæus*, *Crius*, *Hyperion*, *Japetus*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, and *Saturn* P 226
- Risus*. *Plutarch* in his *Licurgus* informs us, that *Licurgus* put *Risus*, *Laughter*, in the Number of the Gods 227
- Ridiculus*. This God derived his Original from a panic Fear, with which *Hannibal* was struck when he was advancing to besiege *Rome*; a Terror with which, said they, the Gods Protectors of *Rome* had smote him 228
- Rome*. This City shared also divine Honours; she was one of the greatest *Roman* Divinities 228
- Saron* was look'd upon as the particular God of the Sailers; and the *Greeks*, for that Reason, gave him a Name from an Arm of the Sea near *Corinth*, or from the *Saronic* Gulf 229
- Saturn*, according to the *Atlantides*; *Titea* had by her Husband *Uranus* eighteen Sons, who, from the Name of their Mother, were called *Titans*. *Saturn* the eldest; this Prince, when he came to the Crown, propagated his Fame and Renown to different Places of the Earth, by polishing and improving his Subjects; he established Justice and Equity every where; he put all his Subjects upon a Level, left no Room for one to be in Servitude to another; no body possessed any personal Property; all Things were common, as if the World had been but one Patrimony; hence the Period wherein he reigned came to be accounted the *Golden Age*. *Saturn* lived in the Year of the World 2493, before Christ 1507, to which add 1750, makes 3257 Years since his Time
- Satyrs*. Among the rural Deities the *Satyrs*, *Fauns*, *Egipans*, &c. were so many Gods, or rather Demi-gods, whom the *Pagans* imagined to dwell in the Forrests and Mountains, and whom they represented as little Men, very hairy, with Horns on their Heads, Coats Feet, and a Tail dangling behind. The Introduction of *Satyrs* into the poetical World was owing to large Monkeys having been seen sometimes in the Woods, pretty much resembling Men; hence the Opinion spread, that the Woods were full of these mischievous Divinities; the Shepherdesses trembled for their Honour, and the Shepherds for their Flocks 233

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Serapis or *Sarapis* ; his Name is written both ways ; *Tacitus*, Book iv. ch. 83. says, That *Serapis* appeared in a Dream to *Ptolomyson* of *Lagos*, King of *Egypt*, under the Figure of a young Man exquisitely beautiful, and ordered him to send two of his most faithful Friends to *Sinope*, a City of *Pontus*, where he was worshipped, and bring his Statue from thence, which he did P. 234

Sibyls. The Antients gave the Name of *Sibyls* to a certain Number of young Women, whom they believed to be endued with the Gift of Prophecy. *Lactantius* says, the Words *Sibyls* signifies the Counsel of God ; *Varro* and *Lactantius* say, that the Books of the *Sibyls* was not the Work of one *Sibyl*, but of ten. The first and most antient one was a *Persian* by Birth ; the second was born in *Lybia* ; the third was of *Delphos* ; the fourth had her Birth among the *Cimmerians* in *Italy* ; the fifth was of *Erythraea* ; the sixth was of *Samos* ; the Seventh was born at *Cumæ* ; the eighth was the *Heberpontine*, born at *Marpessus*, near the Town of *Gorgis* in *Troas* ; the ninth was also a *Phrygian* ; the tenth was of *Tibur* or *Tivoli*. A Woman came to *Tarquin* the Proud, offering him a Collection of the Verses of the *Sibyls* in nine Books ; she demanded for them three hundred Pieces of Gold ; he refusing, she threw three of them into the Fire, and insisted on the same Sum for the remaining six ; which being refused her, she burnt three more of them, and still persisted in asking the three hundred Pieces for those that were left : At length the King, fearing that she would burn the other three, gave her the Sum she demanded. The *Romans* carefully kept this Collection from the Time of *Tarquin*, to the Burning of the Capitol, when it was consumed with that Edifice. They to repair this Loss, sent, as *Tacitus*, *Annals*, Book iv. ch. 12. has it, into different Places, to *Samos*, to *Troy*, into *Afric*, *Sicily*, and among the Colonies settled in *Italy*, to collect all the *Sibylline* Verses that could be found ; and the Deputies brought back a great Quantity of them. As no doubt there were many of them dubious Priests were commissioned to make a judicious Choice of them.

There was a College of fifteen Persons founded to be the Guardians of this Collection, whom they called *Quindecimviri* of the *Sibyls* ; to them this Deposition was committed ; by them it was to be consulted, and

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so great was the faith that was put in the Predictions it contained, that, whenever they were to enter upon a War, where Plague and Famine, or any epidemical Calamity infested either City or Country, hither they were sure to have Recourse. It was a kind of standing Oracle, as often consulted by the *Romans*, as that of *Delphi* was by the *Greeks* and other Nations.

This Collection of *Sibylline Verses* which we have at present consist of eight Books, upon which *Gallus* has made a learned Commentary, though it may possibly contain some of the antient Predictions, yet all the Critics look upon it as a very dubious Composition, and likely to have been the Product of the pious Fraud of some more zealous than judicious *Christians*, who thought by composing it, to strengthen the Authority of the *Christian* Religion, and enable its Defenders to combat Paganism with more Advantage, as if Truth stood in need of Forgery and Lies, in order to its triumphing over Error. What puts the Matter quite out of Doubt is, that we find, in this indigested Collection, Predictions relating to the Mysteries of Christianity, clearer than they are in *Isaiah*, and the other Prophets. There the very Name of *Jesus Christ*, and that of the Virgin *Mary*, occur in every Page. It speaks of the Mysteries of Redemption, of our Saviour's Miracles, his Passion, Death and Resurrection, the Creation of the World, the terrestrial Paradise, the Longevity of the Patriarchs, and the Deluge; as to the Verses, I refer my Readers to the History

Page 235, to 240

Silenus, though in general the old Satyrs were called *Sileni*, there was one however, to whom this Name was appropriated by way of Eminence. He was Foster-father and inseparable Companion to *Bacchus*. According to antient Authors he was a profound Philosopher, whose Wisdom was equal to his Knowledge; his Drunkenness, so much talked of, was nothing but a mystical Drunkenness, which signified that he was profoundly immerced in Speculation. *Silenus* was worshipped after his Death as a Demi-god, and received the Honours due to Heroes, independently even of *Bacchus*. *Silenus* lived in the Year of the World 2590, before Christ 1410, to which add 1750, makes 3160 Years since his Time.

I N D E X.

Sirens. It is very well known that the Poets represent the *Sirens* as beautiful Women, who inhabited the steep Rocks upon the Sea-shore; whither having allured Passengers by the Sweetness of their Music, they put them to Death. *Homer* reckons only two of them, others allow five; namely, *Leucosia*, *Ligia*, *Parthenope*, *Aglaphon*, and *Mopse*, *Ovid Met.* Book vi. says, they accompanied *Proserpine* when she was carried off, and that the Gods granted them Wings to go in quest of that Princess.

We are to consider the *Sirens* in three Periods of Time. First they were beautiful Virgins, Nymphs who had nothing monstrous; thus they were when they accompanied *Proserpine*, and gathered Flowers with her in the Meadows of *Etna*. The second was when they got Wings from the Gods; from that Time we are to consider them as Fowls with Virgins Faces. Lastly, from the Moment that they threw themselves into the Sea, in Despair for *Ulysses's* having got the better of them, we are to consider them as Fishes and Divinities of the Sea

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Sun. Nothing was more capable of seducing Men than the heavenly Bodies, and the *Sun* especially; his Beauty, the bright Splendor of his Beams, the Rapidity of his Course; *He rejoiceth as a Giant to run his Race*, *Psal.* xix. 5. his Regularity in enlightening the whole Earth by Turns, and in diffusing Light and Fertility all around, essential Characters of the Divinity, who is himself the Light and Source of every Thing that exists; all these were too capable of impressing the gross Minds of Men with a Belief, that there was no other God but the *Sun*.

Nothing so much proves the Antiquity of this kind of Idolatry, as the Care *Moses* took to prohibit it, *Deut.* iv. 19.

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Sylvanus, according to some Authors, was the Son of *Faunus*, or, according to *Plutarch*, of *Valcrius* and *Valeria*. The Author of the Original of the *Romans* says, *Sylvanus*, instead of being the Son of *Faunus*, was the same God with him; others confound him with *Pan* or *Egipan*.

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T.

Tartarus. See *Elysian Fields*,

Q 3

Tempest.

I N D E X.

Tempest. All that we know of this Goddess, who was deified by the *Romans*, is, that *Marcellus*, as an Acknowledgment for having escaped a Storm with which he was overtaken at Sea, between the Islands of *Corsica* and *Sardinia*, built a Temple to her without the *Porta Capena* to Page 249

Temples. The Tabernacle that *Moses* made in the Desert, which was a portable Temple, is the first of the kind that is known, and perhaps the Model of the rest. The Tabernacle had a Place more sacred than the rest, the *Sancta Sanctorum*, which answers to the holy and more sacred Places in the *Pagan* Temples, which they called *Adyta*. . . This Temple exposed to the View of Nations bordering upon the Places which the *Israelites* passed through for forty Years, might give Occasion to those Idolaters to build others like to it, though not portable. . . They had of them before the Building of the Temple of *Jerusalem*. . . The first made mention of in Scripture is that of *Dagon* among the *Philistines*. . . The Custom of building Temples in Honour of the Gods was derived from *Egypt* to the other Nations. . . *Lucan* de *Dea Syria* says, it was propagated from that Country to the *Assyrians*, under which he comprehends the adjacent Countries, *Phœnicia*, *Syria*, and others. From *Egypt* and *Phœnicia* it passed to *Greece* with the Colonies, and from *Greece* to *Rome*. *Deucalion* has the Glory ascribed to him of having built the first Temple in *Greece*; and *Janus* in *Italy*. We may see by *Herodotus* and other Authors, what was the Magnificence of that Temple of *Vulcan* in *Egypt*, which so many Kings had much ado to finish. A Prince gained no small Honour, if, in the Course of a whole Reign, he was able to build one Portico of it. In *Pausanius's Eliacs* you have the Description of *Jupiter Olympius*; that of *Delphos*; that of *Diana* at *Ephesus*; the *Pantheon*; a Specimen of the Magnificence of *Agrippa*, *Augustus's* Son-in-law; and that of *Belus*, or rather the Tower of *Babylon*. In *Rome* alone there are reckoned to have been upwards of a thousand great and small together. . . The Temples of the Ancients were divided into several Parts; the first was the Porch, where was the Pool, whence the Priests, *Æditui*, drew the holy Water for the Expiation of such as were to enter

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enter into the Temple; the *Nave*, *naos*, and the Holy Place, called *Penetrale*, *Sacranium*, *Adytum*, and the back Temple. The inner part of the Temple was often very much adorned; for besides the Statues of the Gods, which were sometimes of Gold, Ivory, Ebony, or of some other precious Materials, and those of the great Men, it was ordinary to see there Paintings, Gildings, and other Embellishments, among which we must not forget the Offerings, or the *Ex-voto*, that is to say, Prows of Ships, dedicated upon their being saved from Shipwreck; by the Assistance, as they thought, of some Gods; Tablets, *Tabellos*, for the Cure of a Disease; Arms won from the Enemy, Colours, Tripods, and votive Bucklers.

Of all the Temples in *Greece*, there were four which *Vitruvius* especially admired; they were built of Marble, and enriched with such fine Ornaments, that they drew the Admiration of the ablest Judges, and were become the Standard and Model of Buildings in the three Orders of Architecture, the *Doric*, the *Ionic*, and the *Corinthian*. The first of these fine Works was the Temple of *Diana* at *Ephesus*; the second, that of *Apollo*, in the City of *Milethus*; both those of the *Ionic* Order. Of the third Order was the Temple of *Eleusis*, built in Honour of *Ceres* and *Proserpina*, which *Idrius* made of the *Doric* Order, of so wide Extent, that it was capable of containing thirty thousand Souls, for there were at least so many, and oftentimes more, at the Celebration of the Mysteries of these two Goddesses. The Temple of *Jupiter Olympius* at *Athens* was of the *Corinthian* Order, 262. See the History of the Pantheon at Rome Page 267

Altars. The Ancients made some Distinction between *Altare* and *Ara*, the first was for the great Gods, the last for the superior and inferior Gods. This is *Servius's* Distinction upon *Virgil's* Eclogue v. The Antiquity of Altars is not to be called in Question; no doubt it was prior to the Building of Temples, not only among the Patriarchs, but among the *Pagans* too. The first Altars were nothing but simple Heaps of Earth or Turf, which were called *Arae Cespiticiae*, or *Graminae*, or rough Stones, &c. and Idolators at first imitated that simple manner of raising Altars, which was used
by

by *Noah*, and the other primitive Patriarchs ; but in latter Times Altars came to be quite changed both in Matter and Form. *Paganism* had of them four-square, long-square, round, triangular, and of different Materials, of Stone, Marble, Brasa, and of Gold itself. That of *Jupiter Olympius* was nothing but an Heap of Ashes ; others were a mere Collection of Horns of different Animals. *Moses* speaks often of the Horns of the Altar, but in another Sense, meaning nothing thereby but their Corners. The great Veneration for Altars introduced the Custom of having recourse to them upon every Occasion. There they struck up Alliances, Treaties of Peace and Reconciliations, Marriages, &c.

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Besides the Temples, Chapels, Lararies and Altars, *Paganism* had also other Places devoted to the Service of the Gods. These were the consecrated Groves, the Institution of which is so antient, that it is even thought to have been antecedent to that of Temples and Altars. As the *Romans* called these Groves *Luci*, *Servius* thinks they got that Name, because they kindled Fires to let the Mysteries be seen that were there celebrated, *Luci à lucendo*

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The Use of the sacred Groves for the Celebration of Mysteries, is of very great Antiquity, and perhaps of all others the most universal. At first there were in these Groves neither Temples nor Altars ; they were simple Retreats, to which there was no Access for the Profane ; that is, such as were not devoted to the Service of the Gods.

Temples, Altars, and sacred Groves, having been among the *Pagans* Places of Refuge for Criminals. The People taught, that they might not seem inexorable towards others, while they were supplicating the Gods to be propitious to themselves, it is highly credible that they look'd upon these sacred Places, whither the Guilty had repaired as Sanctuaries, inviolable for involuntary Delinquencies, for those who were oppressed by an unjust Power, for Slaves ill used by cruel Masters, and for Debtors who were injuriously dealt with. The Statues of the Gods, those of the Emperors, and the Tombs of Heroes, had the same Privilege ; and it was enough for a Criminal to be within the

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the Compass of these Groves, or to have embraced an Altar, or the Statue of some God, to be in perfect Safety. Being once within the Protection of an Asyle, the Criminal remained at the Feet of the Altar or Statue, and his Victuals brought to him, till he found the Opportunity of making his Escape, or of satisfying the offended Party

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Terminus. If the Boundaries which separate the Fields had always been sacred, Laws and Religion needed not to have lent their Assistance against those who encroached upon them. As the Laws established were not a Curb sufficient to Avarice, *Nam.* persuaded the People, that there was a God the Protector of the Land-marks, and an Avenger of Incroachments. *Numa* built a Temple to *Terminus* upon the *Torpeian* Mount

275

Themis. *Hesiod* in his *Theogony* says, she was the Daughter of *Cælus* and *Terra*, or of *Uranus* and *Titæa*, whence we may see, that she was older than *Saturn*, and Aunt to *Jupiter*. She has always been accounted the Goddess of *Justice*; she lived in the Year of the World 2493, before Christ 1507. to which add 1750, makes 3257 Years since her Time

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Titæa was one of the Wives of *Uranus*, and had eighteen Children by him, who went by the Name of *Titans*, after their Mother's Name. This Princess after her Death received divine Honours, and the Earth was called *Terra* after her Name, and the Heavens called *Cælus* after that of *Uranus* her Husband

276

Tranquillity, or *Quies*, the happy Effects of Concord and Peace, had also her Temple at *Rome*, without the *Porta Colina*

276

Trephonius. See Oracle.

Truth. The Pagans deprived of the Light of Revelation was ignorant that He, who was to come one Day for the Salvation of the World, was the Truth. This Truth of the Pagans was reckoned the Daughter of *Saturn* taken for *Time*; so she was the Mother of *Virtue*, which Genealogy shews, that Men, though sunk in the greatest Idolatry, followed sometimes the Lights of refined Reason

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Tyber and other Rivers. *Maximius Tyrtus* says, the Egyptians worship the *Nile*, because of its Usefulness; the

Thessa-

I N D E X.

Theſſalians the *Peneus*, for its Beauty; the *Scythians* the *Danube*, for the vaſt Extent of its Waters; the *Etolians* the *Achelous*, becauſe of the Fable of his Combat with *Hercules*; the *Lacedemonians* the *Eurotus*; the *Athenians* the *Ileſſus*. The *Greeks* and *Romans* were too ſuperſtitious, not to adopt the Worſhip of the watery Gods. Their Temples contained Statues of the Rivers and Fountains; as well as thoſe of the other Gods. If the great Uſefulneſs of the Water to the Earth induced the firſt Idolaters to make a Divinity of it, we may ſuppoſe the Wonders that have been obſerved in that Element, did likewise contribute not a little to promote the Superſtition. The ebbing and flowing of the Sea, that periodical Motion which ſwells and ſinks the Waters by Turns every fix Hours, and perpetuates their Motion, whereby they are preſerved from Corruption. The Saltneſs of the Sea; a ſecond Source of its Inſeconditability; the prodigious Number and Variety of Monſters which it engenders, and the enormous Bulk of ſome of its Inhabitants, ſuch as the Whale, and ſome others, that far ſurpaſs the greateſt of the Land Animals; all theſe made *Pagans* pay divine Honours to the Sea, Rivers and Fountains p. 279

V.

Venus. According to *Cicero* there were four *Venuſes*; the firſt was the Daughter of *Cælus* and the Day; the ſecond was ſhe that ſprung from the Sea-foam, the Mother of *Cupid*; the third was the Daughter of *Jupiter* and *Dione*; this is the Wife of *Vulcan*, and *Mars's* Miſtreſs, by whom he had *Anteros*, or the Counter-cupid; the fourth was *Aſtarte*, born at *Tyrus* in *Phœnicia*, who wedded *Adonis*. The Poets conſidered Love as the Son of this Goddeſs, and gave her three Graces for her Daughters. The *Hours* charged with the Care of her Education, conducted her to Heaven, where all the Gods charm'd with her Beauty make Love to her; but ſhe matches with *Vulcan*, the moſt deform'd of them all. *Venus*, taken for the Daughter of *Jupiter* and *Dione*, lived in the Year of the World 2550, before Chriſt 1449, to which add 1750, makes 3199 Years ſince her Time

I N D E X.

Vesta was the Daughter of *Saturn* and *Rhea*. They distinguished two *Vestas*, the one was reckoned the Symbol of the Earth, and the other of the Fire; and their Worship was somewhat different. For *Vesta* as the Symbol of the Earth, see that of *Cybele*. The *Vesta* that represented the Fire, her Worship consisted chiefly in preserving the Fire, which was consecrated to her. The *Romans* had Virgins set apart for this Employment, whom they termed *Vestals*. They chose for *Vestals* four Virgins, between the Age of six and ten Years, whose Birth was to be free from all Imputation, and their Body from all Imperfection; at first they were only four in Number, but two more were added afterwards; the ten first Years were for their Probation; during the succeeding ten, they performed the Office of Priestesses, and in their last ten they formed other Novices in their Turn. After thirty Years they were at Liberty to depart, and even to marry; but, during the Time they were consecrated to the Goddess, so strict Chastity was exacted of them, that, when they transgressed against their Vows, they were buried alive. The Emperor *Commodus*, to gain Reputation to his Reign, caused the unfortunate *Cornelia* to be buried alive, upon an Accusation of being seduced by a *Roman* Knight, named *Coler*. When this sacred Fire happened to go out through their Default, the Pontiff punished them severely. *Vesta*, the Daughter of *Saturn* and *Rhea*, lived in the Year of the World 2511, before Christ 2439, to which add 1750, makes 3239 Years since her Time

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Victory, an imaginary Being, whereof the *Greeks* had made a Divinity. *Pausanias* informs us, that this Goddess had several Temples in *Greece*; and *Titus Livius* speaks of those she had at *Rome*. No bloody thing was offered to her in Sacrifices, but only the Fruits of the Earth.

290

Vulcan. If we believe *Cicero*, of the Nature of the Gods, there were four *Vulcans*; the first was the Son of *Caelus*; the second of *Nilus*; the *Egyptians*, who acknowledged him their Protector, called him *Opas*; the third was the Son of *Jupiter* and *Juno*, or of *Juno* alone, according to *Hesiod*; the fourth was the Son of *Menelaus*, who inhabited the *Vulcanian* Islands. We may find another

another *Vulcan* more antient than all these, that is, the *Tubal-cain* of the Scripture, who, having applied himself to the forging of Iron, became the Model and Original of all the rest. *Vulcan*, the Son of *Juno*, lived in the Year of the World 2551, before Christ 1449, to which add 1750, makes 3199 Years since his Time

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Uranus. One *Elion*, a Name that may be rendered in Greek, *Hypsistis*, the most High, who had to his Wife *Beruth*. They had a Son named *Epigeus*, who was afterwards called *Uranus*, and a Daughter who went by the Name of *Go*; and the Names of those two Children the Greeks have given to Heaven and Earth. *Uranus* had by his Sister *Go* four Sons, *Cronus*, *Betylus*, *Atlas*, and *Dagon*, or *Silon*, whose Surname was *Zeus Arotrius*, or *Jupiter* the Tillar. *Uranus* had by several Wives forty five Children; *Titæa* alone brought him eighteen, called *Titan* Princes. *Uranus* lived in the Year of the World 2413, before Christ 1587, to which add 1750, makes 3337 Years since his Time

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W.

Water. If the Exigencies of Life made a Number of Gods to be invented, and led the first *Pagans* to deify almost all the Parts of the World, especially the four Elements, the *Water* had a Title to be one of their first Divinities, since the antient Philosophy, the Principles whereof *Thales* fetched from *Egypt*, and propagated them afterwards into *Greece*, taught that it was the first Principle of all Things, and that it had the greatest Share in the Production of Bodies; that it made Nature fruitful, nourished the Plants and Trees; and that were it not for this the Earth, quite withered, parched and burnt up, would be a sterile Mass, and exhibit only a frightful Desert. That the *Water*, as an Element, received divine Honours is a Fact that cannot be controverted. What *Herodotus* says of the Veneration which the antient *Persians* had for it, the Sacrifices they offered to it, and that they carried Superstition so far, as not to dare to spit, or blow their Noses, or wash their Hands in it, let fall, or throw any Ordure into it, nor even make use of it for quenching their Fire.

I will

I N D E X.

I will here shew my Readers the ten first Generations, according to the Opinion of the *Chaldeans*, with the Duration of each Reign in *Sares*. The Antients divided Time into *Sares*, *Neres*, and *Soses*. The *Sare*, (*Saros*) according to *Syncellus*, denoted three thousand six hundred Years; the *Nere* (*Neros*) six hundred; and the *Sose* (*Sossos*) sixty; which makes the Duration of the first Reigns an infinite Number of Years, every King having reigned several *Sares*; but when one considers the *Sares* only as Years of Days, the Computation of these antient Authors agrees well enough with the Years assigned by *Moses* to the first Patriarchs.

According to Africanus,		According to Abydenus in the same Author.		According to Apollodorus in the same Author.	
<i>Alorus</i> reigned					
<i>Sares</i>	10	<i>Alcrus</i>	10	<i>Alorus</i>	10
<i>Alasparus</i>	3	<i>Alaparus</i>	3	<i>Alaparus</i>	
<i>Amelon</i>	13	<i>Amillarus</i>	13	<i>Amelon</i>	
<i>Amenon</i>	12	<i>Amenon</i>	12	<i>Amenon</i>	
<i>Metalarus</i>	18	<i>Megalarus</i>	18	<i>Megalarus</i>	18
<i>Daonus</i>	20	<i>Daos</i>	10	<i>Daonus</i>	10
<i>Evedorachus</i>	18	<i>Evedorescus</i>	18	<i>Evedoriscus</i>	18
<i>Amphis</i>	10	<i>Anedaphus</i>	9	<i>Amenpsinus</i>	10
<i>Otiartes</i>	8			<i>Otiartes</i>	8
<i>Xixutrus</i>	18	<i>Sisuthrus</i>		<i>Xixutrus</i>	18

Since, in this System of the *Chaldeans*, it is taken for granted, that *Alorus* is *Adam*, there is no doubt but *Xixutrus* must be *Noah*.

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X.

Xixutrus, *Chronus*, or *Saturn*, having appeared to *Xixutrus* in a Dream, forewarned him, that on the fifteenth of the Month *Dæsius* Mankind were to be destroyed by a Deluge, and enjoined him to write down the Origin, the History, and the End of all Things; and to conceal his Memoirs under Ground, in the City of the Sun, named *Sippara*. After this he was to build a Ship, to lay in their necessary Provisions, and shut in with himself the Birds and four-footed Beasts. *Xixutrus*

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utrus put his Orders punctually in Execution, and made a Ship, which was two Furlongs in Breadth, (that is, two hundred and fifty Paces, a Quarter of a Mile) and five in Length, (about three Quarters of a Mile) and no sooner had he entered into it than the Earth was drowned. Sometime after, seeing the Waters abated, he let go some Fowls, which, finding neither Nourishment nor Resting-place, returned into the Vessel. A few Days after he sent out others, that returned with Bits of Mud on their Claws. The third time he let them go they appeared no more; whence he concluded, that the Earth was beginning to be sufficiently discovered. Then he made a Window in the Vessel, and, finding it had rested upon a Mountain, he came forth with his Wife, his Daughter, and the Pilot; and, having paid Adoration to the Earth, raised an Altar, and offered Sacrifice to the Gods, he and they that were with him disappeared. Those that staid in the Ship, finding that they did not return, came out and made search for them, but in vain; only they heard a Voice sounding these Words in their Ears, *Xixutrus*, by the Merit of his Piety, is translated to Heaven, and ranked among the Gods, with those who accompanied him. Every one, at first Sight, will see that this is nothing but the History of *Noah's Flood*, digested by the *Chaldeans* and *Greeks*. *Noah* (who is also called *Belus*, *Saturn*, *Janus*, &c.) lived in the Year of the World 1050, before Christ 3050, to which add 1750, makes it 4800 Years since his Time. P. 299

Y.

Yncus of *Peru*. The sacred Fire was also the Object of the superstitious Worship of the *Americans*. The Nations most adjoining to *Asia* have Temples, where the Fire is carefully preserved. Every body knows how famous those Temples were under the Reign of the *Yncus*; but what appeared very surprising were those Companies of Virgins set apart for the Service of the Sun, whose Laws were even more severe than those of the *Roman Vestals* (see *Garciilasso*, Book ii. ch. i.) and the Punishment when they broke their Vows precisely the same, since they were buried alive. They who had debauched them were punished with far more Rigour

I N D E X.

Rigour than at *Rome*, since the Punishment extended not only to the whole Family, but even to the Place where they were born ; its whole Inhabitants were utterly extirpated, nor did they leave so much as one Stone upon another

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Youth ; they had the Goddesses *Hebe*, the Daughter of *Jupiter* and *Juno*, and the Goddesses *Horta*, over them as their Protectresses and Governesses

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The Game of the *Youth* was called the *Trojan* Game, which *Eneas* instituted at the Funeral-games of his Father, (see *Virgil's Æneid*, Book v.) and was for the Youth, who, being divided into two Bands, shewed therein both their Valour and Address. The *Romans*, who adopted this Sort of Combat, represented it in the *Circus-sylla*, as we read in *Plutarch*, exhibited this Show ; but Civil Wars interrupted the Performances thereof, until *Cæsar*, who restored it, as we are told by *Suetonius*. See the Description of it in the History from *Virgil*

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The Games of *Augustus*, after his having made the Tour of *Greece* and *Sicily* upon his Return to *Rome*, allowed an altar to be raised, *Fortunæ reduci, to Fortune of safe Conduct*, and that Day was marked in the Calendar under the Name of *Augustalia*

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The *Capitoline* Games were founded by the *Romans*, according to *Titus Livius*, to thank the Gods for having saved the Capitol, when the *Gauls* plundered *Rome*. In those Games three Sorts of Exercises were commonly exhibited, the Horse-race, the Trial of vocal and instrumental Musick, and the *Gymnastic* Games, that is, an Exercise consisting of five Games, Leaping, Running, Quoiting, Dancing, and Wrestling. See *Petrus Faber*

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The Games of *Ceres*. The Celebration of these Games lasted eight Days, commencing on the Day before the Ides, or on the twelfth of *April*. As in these Games the Mourning of *Ceres* for the Rape of her Daughter was commemorated, as well as in the *Eleusinian* Mysteries, the *Roman* Ladies appeared there in white Robes, with lighted Torches in their Hands, to represent the Goddess seeking for her dear *Proserpine*. The Men too joined with them camethither fasting ; for the strictest Abstinence was enjoined before Night, especially

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- pecially from Wine and Women, and most punctually observed too ; the smallest Blemish excluding the Spectators from them, and the publick Herald took Care to warn all who might profane them to quit the Assembly. If any one was convicted of having stained his Purity, he was punished with no less than death P. 305
- The *Acliac* Games. *Augustus*, according to *Suetonius*, after the Victory he had gained over *Mark Antony*, built the City *Nicopolis*, and there instituted Games in Honour of *Apollo*, to be renewed every fifth Year. *Dion Chrysostom*, Book ii. adds, that in their Celebration the *Gymnic* Trials of Skill were admitted, with those of Musick, and the Horse-races ; that *Augustus* gave them the Name of *Acliac*, from the Promontory of that Name, where *Apollo*, to whom he believed himself indebted for the Advantage he had gained over the Enemy, was especially honoured 306
- The *Agonal* and *Aslic* Games were celebrated at *Rome* with a great deal of Magnificence, and were so called from the Victim that was offered there, which went by the Name of *Agonia*. As the *Tiber* sometimes overflowed the Plain where the *Circus* stood, they were represented near one of the Gates of *Rome*, which from thence was called *Agonal*, as well as the little Hills adjoining 306
- These *Camp* Games did not require so much Ceremony as the others ; they were celebrated by the Soldiers themselves in their Camps, either for their Exercise or Recreation. Nothing was more proper to keep them in Breath than those Sorts of Combats, among which, besides Wrestling, Running and other Trials of Skill, it seems they fought with the fiercest Animals 307
- The Games of *Castor* and *Pollux* were by the *Romans* conferred upon those two Heroes by a particular Worship ; they were acted every Year ; (see *Dionysius Halicarnassus*, Book vii.) Nothing exceeded the magnificent Pomp with which they were ushered in and accompanied, as we learn from the same Author. After the ordinary Sacrifices, says he, such as presided over these Games, set out from the Capitol to march in order through the *Forum* to the *Circus*, (see *Pancinus de Ludis Circensibus*) where this Show was exhibited ; they were preceded by their Children on Horse-back, when they themselves

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themselves were of the *Equestrian* Order, while the *Plæbeians* marched on foot. The former composed so many Troops, and the latter Companies of Foot-soldiers

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The *Megalesian* Games celebrated in Honour of *Cybele*, and the other great Gods, were instituted by the *Greeks*, and adopted by the *Romans*, went by the Name of Great Games. *Megalenses* and *Cicero* informs us, that they were exhibited upon the *Palatinate* Mount

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The *Floral* Games became annual, on the Occasion of a Famine which lasted three Years, and which had been ushered in by cold and rainy springs; the Senate, to appease *Flora*, and obtain better Crops, having passed an Act that Year, appointing the annual Celebration of these Games, the fourth of the Calends of *May*, which is the twenty-eighth of *April*, in Honour of that Goddess, and was regularly executed for the future

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By the *Circensian* Games we are to understand only the Combats, the Races, and other Exercises that were performed in the Places known by the Name of the *Circus*. These Games were also called by the Name of the Great Games, *Ludi Magni*

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The *Equestrian* Games were those whose Celebration consisted in Horse-races. The *Decuriani* were such as they represented every tenth Year. The Games of the Leaves were so called, either from the Leaves that the Crowns were made of, or because the People threw them upon the Conquerors; they were called *Ludi Foliacei*. Those of the Gladiators took their Names from the desperate Engagement of that sort of Combatants, who fought therein with inconceivable Fury and Obstinacy, and for which the *Romans* had an inhuman Cruelty. The *Gymnic* Games borrowed theirs from the Nakedness of the Wrestlers, and from the five Sorts of Combats that were exhibited therein, which made up what the Antients called *Gymnastic*. The *Instaurative* Games were those that were represented a second Time. The *Lustral*, *Lustralis*, or *Kubigalia*, had been instituted in Honour of *Mars*, which were celebrated on the first of *August*. The Games named *Novendilcs* were the same with those funeral Games, which were exhibited at the Death of great

Men,

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Men, or of the Emperors. The *Palatine Games*, *Palatini*, were instituted by *Augustus* in Honour of *Julius Caesar*, and got that Name from the Temple upon the *Palatine Mount*, where they were celebrated every Year for eight Days, beginning with the 25th of *December*. Those of the Fishes, *Piscatori*, were renewed every Year in the Month of *June*, by the *Prætor* of the City, in Honour of such of the Fishers upon the *Tiber*, whose Gain was carried into the Temple of *Vulcan*, as a Tribute paid to the Dead. The *Plebeian Games* were exhibited in Honour of the People, who had contributed so much to the Extinction of the regal Power. The *Pontificals* were those exhibited by the Priests at entering on their Office, in Imitation of the *Quæstors*, whose Games, went by the Name of the *Ludi-quæstoris Romani*, or the *Roman Games*, had been instituted by *Tarquin the Elder* (see *Titus Livius*) in Honour of *Jupiter*, *Juno*, and *Minerva*, as we learn from *Cicero*, in *Verrum* 5. The *Sacerdotal Games* were those which the People in the Provinces obliged the Priest to present them with. The *Triumphates*, those that were represented upon Occasion of some Triumph. The *Votivi* were exhibited on Occasion of some Vow, and those were either public, when it was a public Vow, as was the Case either in public Calamities, or in the Heat of Battle, or on other momentous Occasions; or private, when some private Person gave a Representation of them. *Ludi Sigillares* were so called upon account of the little Figures, either of Silver or some other Metal, which they sent to one another in Token of Friendship, and that commonly during the *Saturnalia*. *Ludi Taurus* were instituted to the Honour of the infernal Gods, on the Occasion of a Plague, which arose from the exposing of Bull's Flesh to Sale. The *Secular Games* were so called from their being repeated only once in an hundred Years, as is commonly believed; but this Name was given to certain Games that were renewed but seldom, or that were represented but once during the same Person's Life-time. Nothing came up to the Solemnity of the *Secular Games*. First, *Heralds* were dispatched thro' all *Italy*, to invite every body to them, as to a Solemnity which they would never see again; and when the

Time

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Time of their Celebration approached, the Consuls, *Decemvirs*, and at last the Emperors themselves went into different Temples to offer Sacrifices, and ordered a Distribution to be made to the People of such Things as were necessary, that every one might set about the expiating of his Sins ; such as Torches, Sulphur, and Bitumen, and none were excepted but the Slaves. The People, thus furnished with Materials for the Expiation, flocked to the Temple of *Diana*, which was upon the *Asentine* Mount, and every one gave his Children Barley, Corn and Beans, to offer the whole in Sacrifice to the Destinies, in order to appease them. Then, upon the Arrival of the first Festival consecrated to *Juno*, three Days and three Nights were employed in offering Victims to *Jupiter*, *Juno*, *Neptune*, *Vulcan*, *Mars*, *Diana*, *Vesta*, *Venus*, *Hercules*, *Saturn*, to the Divinities of the Fountains, and lastly to the *Paræ*, *Proserpine*, and *Pluto*. On the first Night, at the sacred Hour, the Consuls in the Time of the Republic, and afterwards the Emperors themselves accompanied by the *Decemvirs* who presided at this Solemnity, went to the Banks of the *Tyber*, where they raised three Altars, on which they sacrificed three Lambs; after sprinkling of the Altars with the Blood of those Victims, they ordered the rest of them to be burnt. This Ceremony was illuminated by a great Number of Lamps, and accompanied with singing several Hymns in Honour of the Gods, and terminated by the Offering of several black Victims, such as *Volusius* and *Publicula* had formerly offered. While they were taken up in these religious Functions, Artists erected a Theatre, and prepared a Place where the Exercises common to the Games were to be performed ; then the next Day in the Morning they went to the Capitol, where, after offering a Sacrifice to *Jupiter*, they returned to the Place now mentioned, and began to celebrate the Games in Honour of *Apollo* and *Diana*. The next Day the *Roman* Ladies repaired in the same Capitol to sacrifice to *Juno* : Lastly, the Emperor himself, accompanied with the *Decemvirs*, went the same Day and offered to each of the foresaid Divinities the Victims that belonged to them.

On the third Day, seven and twenty Youths of the best Families, all in Robes, and as many Virgins, marched

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marched in Procession to the *Palatine* Mount to the Temple of *Apollo*, where they vied with one another in singing Hymns and Songs, to make the Gods propitious to the Emperor, the Senate, and the *Roman* People. Lastly, during three Nights that the Solemnity of these Games continued, all the Theatres in *Rome*, the Cirques, and other public Places, destined for those Festivals, were employed in Shows that were therein exhibited. Among other Things, there were also Hunting-matches, Combats with wild Beasts, Sea-fights, &c. The People divided the whole Time between Mirth and Devotion. Thus it is, that the Games of the *Greeks* and *Romans* were intermixed with Religion; and there are two Reasons which induced me to give the History of them a Place in this small Treatise; first, because they have the Worship of the Gods and Goddesses joined with them. Secondly, because my chief Design in this History is for the Youth, to make them understand the Classics, both Poets and Historians, who make mention of these Games. P. 312 to 315

Yphime was the Wife of *Mercury*, and the Mother of the *Satyrs*; she was worshipped as a Goddess 315

Z.

Zamolxis. The *Thracians* and the *Getes*, as we learn from *Herodotus*, Book iv. ch. 94, 95. had also a God who was peculiar to themselves, and served them instead of all others. This was *Zamolxis* their great Legislator; he built a Chamber under Ground, and shut himself up in it for three Years, but in the beginning of the fourth Year he shewed himself again, and this pretended Miracle struck his Countrymen so, that they deified him, laid before him their Exigencies, and sent to consult him every five Years. All other Legislators have taken the same Way to gain Authority to their Laws. *Mnevis*, King of *Egypt*, attributed his to *Mercury*, or *Teutatis* *Zamolxis*; the *Thracian* Legislator, to the Goddess *Vesta*; *Zoroastris*; to his Genius; *Numa Pompilius*, to the Nymph *Egeria*. *Pythagoras* gave out that he went down to the Kingdom of *Pluto*; *Epimenides*, that he had slept fifty Years in a Cave in the Island of *Crete*; all of them, after *Moses*, who had received the Tables of the Law upon Mount

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- Mount *Sinai*, with much Pomp and Solemnity, that the Tradition thereof had spread among all Nations P. 317
- The *Greeks* had a kind of Gods, whom they called *Zogonoi*, as much as to say, *Animal born*. 317
- Zeumichius*. *Agreus* and *Halius* had two Brothers; he of the two, whose Name was *Chrysor*, the same with *Hephatus* or *Vulcan*, invented the Hook, the Bait, and Fishing-line. These Inventions procured him after his Death divine Honours, under the Name of *Zeumichius*, or *Jupiter the Engineer* 317
- The *Scythians*, according to *Clemens Alexandrinus's Oratio ad Gentes*, in antient Times adored a Scymitar, the *Arabians*, a rough Stone, the Trunk of a Tree, or some Pillar without Ornament. Those Pillars they called *Zoara* 317

F I N I S.
